





PER BV 2570 .A1 P64 v.11

The Missionary survey





# THE MISSIONARY SURVEY

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Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year, in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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# COMPANY—ATTENTION READY---FIRE!

*March 6 to 13---and What a Target*

ONE HUNDRED THOUSAND FAMILIES IN THE SOUTHERN PRESBYTERIAN CHURCH, AND ONLY TWENTY-EIGHT THOUSAND OF THEM GETTING THE MISSIONARY SURVEY. WHAT'S THE REASON? CAN'T THEY AFFORD IT? AREN'T THEY INTERESTED IN THE BIG ENTERPRISES OF THEIR CHURCH?

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They will subscribe if a live friend of the SURVEY will show them a sample copy and tell them in just **three minutes** that the SURVEY is the only Church-owned magazine published by the Southern Presbyterian Church—that it is the official voice of our General Assembly—that from cover to cover of its 80 pages it is packed with interest-compelling items about our work and workers at home and abroad, and crisp summaries of world happenings—that reading the SURVEY insures an intelligent interest in the extension of the kingdom and a more active participation in the work of the local church.

All the SURVEY agents and friends should be as active as our good friend, Mr. James P. Coffin, of Batesville, Ark., who is 82 years **young** and has just sent us his annual renewal list of 70 subscribers—this being his **twenty-seventh** annual renewal. Think what a record—a very busy banker and elder going out each year for twenty-seven years and showing the people how much they need the SURVEY and keeping his church on the Honor Roll each year with a big margin over! Go and do likewise, SURVEY club agents and friends, and **DO IT NOW!**

Sample copies, leaflets and subscription blanks sent on request.

## THE MISSIONARY SURVEY

RICHMOND, VA.

Honor Roll: Whiteville, N. C., Buchanan, Va., Laurens, S. C.

# PAGE OF PRAYER

## A CALL TO PRAYER

EGBERT W. SMITH.

From April 1st to November 1st the monthly receipts for Foreign Missions showed gratifying increases over the same months of the previous year. But November and December showed a combined falling off of \$41,854, due to the acute financial stringency. If this decrease continues, as all the circumstances seem to threaten, it will mean an increased debt on next April 1st, at the very time when reinforcements are imperatively needed, and our mission hospitals, schools, chapels, churches are pleading for more room to accommodate the people that are pressing in.

An increased debt at this time would be an unspeakable calamity. To prevent it let us all, pastors and people, lay hold of God as we have never done before, asking and expecting a gracious deliverance. To a Church on its knees nothing is impossible.

## THANKSGIVING

### WE THANK THEE:

- For the safe return of Mrs. Winsborough and Miss Carrie Lee Campbell.
- For the friendship that is being moulded between this country and our next-door neighbor, Mexico. (Page 181.)
- For the splendid 1920 class of San Angel and the fine work each member is now doing. (Page 187.)
- For Mission Court and the long-felt need it meets. (Page 193.)
- For each of the ordained Mexican ministers of our Texas-Mexican Presbytery and all that is being done by them for the advancement of Thy kingdom. (Page 218.)
- For the results of the Good-Will Conference for Negro Women. (Page 233.)

## INTERCESSIONS

### WE PRAY THEE:

- That *La Nuevo Democracia*, edited by Dr. Ortiz, may grow in circulation and usefulness. (Page 174.)
- That the Industrial School for Mexican girls may soon be a reality. (Pages 214, 215, 216.)
- That America may heed the calls from the starving in Europe and China.
- That the Child's Conference may do much for the pathetic childhood of Mexico. (Page 190.)
- For a continued blessing upon Tex.-Mex. and the workers there. (Pages 211, 212, 213.)
- That the Church may be moved to adequately support the work of our Home Missions Committee. (Page 166.)
- That we may see and meet the emergency in Korea. (Page 194.)
- That "some one" may give in order that a house may be built for the Sunday school and kindergarten at the Kinjo Church. (Page 198.)



## INDIA IN TRANSITION.

A worker in India writes: "The spirit of India becomes more restless each year. Crisis follows crisis in the social and religious life of the people. Female education, woman's suffrage, widow remarriage, inter-caste marriage, inter-caste dining, and temperance are much discussed subjects. India has changed, is changing, and will continue to change until she becomes the great united people she ought to be. The opportunity was never greater for giving expression to Christianity of the New Testament type. We must not fail India in this time of transition."—*Missionary News*.

## NEW KIND OF TICKETS.

Instead of charging money for admission to a recent Church school entertainment the children charged each person one suitable gift for the Indian children in Alaska.—*Ex*.

Nearly 16,000,000 Jews in the world—one-tenth of them in New York City!—*Canadian Churchman*.

## SINGER SEWING MACHINE CLASSES.

The Singer Sewing Machine Company maintains schools in Chinese cities, where women may go every day for two months to learn the sewing trade. A Canadian Methodist missionary tells of one such school where evangelistic services are held once a week, the directress being a Christian. Nearly forty women of the middle class attend this sewing school."—*Missionary Review of the World*.

## AMERICAN BIBLE SOCIETY.

The largest budget in over a hundred years has been announced by General Sec-

# WORLD

retary Frank H. Mann for the American Bible Society. It amounts to \$1,222,367, and is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will provide millions of new readers in the next few years. Children can learn the new script in three or four hours, and illiterate men and women in as many weeks.

The American Bible Society is 105 years old and has issued 140 million copies of the Scriptures in 150 languages and dialects.

## TEMPERANCE MOVEMENT IN URUGUAY

A step in the right direction was made recently in Uruguay (South America) when a law was passed requiring that in all public schools there shall be lectures upon the harmfulness of alcoholic drinks, and prohibiting drinking in public saloons, near markets or on wharves and docks. Sale of liquor likewise is forbidden to women and children, and to non-commissioned officers and to policemen. Thus the temperance movement sweeps on.—*Home and Foreign Fields*.

## LARGEST BIBLE IN THE WORLD.

As a tremendous exhibit to attract public support to a Bible crusade planned for 1921 there is being completed, according to a report from London, what



# NOTES

is designed to be the largest Bible in the world. It is written entirely by hand by leading men and women of the United Kingdom, including the king and queen and other members of the royal family and cabinet ministers. This Bible will contain the complete text of the Authorized Version from Genesis to Revelation, written by a total of 12,000 persons. Its dimensions are five feet two inches high and three feet six inches wide. The binding is to be done in red levant morocco, for which 12 large goat skins will be required.—*Ex.*

## BUDDHIST MAGAZINES.

*The Missionary Review of the World* tells of the appearance of two new Buddhist magazines in China, containing articles by students educated in the United States. Plans are announced for a new Buddhist center in China, "with an institutional temple."

## SALVATION ARMY IN CEYLON.

The Salvation Army has acquired a large tract of land in Ceylon, and plans to produce food on a large scale for the benefit of the native population. General Bramwell Booth has appealed for missionary farmers and has received offers from over two hundred workers. The plan is an outgrowth of General Booth's recent trip to the antipodes, where he was impressed by the vast quantities of fertile land available, and the cheapness with which labor can be obtained.—*Missionary Review of the World.*

## THE "FIFTH GOSPEL"

The "fifth Gospel" is the gospel according to you. A returned missionary was telling of successes won in an apparently morally hopeless situation. "What did you preach to people like that?" he was asked. "When I saw a forsaken baby crying, I comforted it," he replied. "When I saw a man with a broken leg, I mended it. When I saw people in distress, I took them in and pitied them. I took care of them. I lived that way. And those people began to come to me and say: 'What does this mean? What are you doing this for?' Then I had my chance, and I preached the gospel." "Did you succeed?" "When I left, I left a church."—*Ex.*

## THE RELIGIONS OF THE WORLD

The *Freedom of India* gives the following statistics of the religions of the world:

Christians, 564,510,000.  
 Confucianists and Taoists, 300,825,000.  
 Mohammedans, 221,825,000.  
 Hindus, 210,540,000.  
 Animists, 158,270,000.  
 Buddhists, 138,031,000.  
 Shintoists, 25,000,000.  
 Jews, 12,205,000.

In Europe there are 374,760,000 Christians, and 14,050,175 members of other faiths.

In Asia, 28,700,000 Christians, and 863,500,000 of other faiths.

In Africa there are 9,050,000 Christians and 149,871,000 of other faiths.

In North America there are 102,700,000 Christians, and 10,235,000 of other faiths.

In South America, 36,600,000 Christians and 1,400,000 of other faiths.

In Oceania, 12,700,000 Christians and 42,925,000 of other faiths.

The total population of Europe is 350,872,561, and that of Asia, 872,522,000.

# EDITORIAL

**“Success comes in ‘can’s’; failures in ‘can’t’s.’”**

## A THREE-FOLD PROMISE AND A TWO-FOLD QUERY.

**A** SECRETARY of another denomination speaking recently to the students in their Theological Seminary, said:

“I bring you, young men, a three-fold promise. The Board of Home Missions will guarantee each of you a living salary if you will devote yourselves faithfully to its service; the Board of Church Extension will guarantee you a place in which to gather your people to worship; the Woman’s Board will furnish you a parsonage. But, young men, you will have to find a girl to become the mistress of the manse for yourselves.”

This three-fold promise of the secretary to the young men in the Seminary brings in striking contrast the poverty of the provision made by our Church for Home Missions, and the unequal burden placed upon the Executive Committee compared with the support given Home Missions by other denominations. These three responsibilities, with three others, viz.: Colored Evangelization, Mission Schools and Evangelism, have been placed by the General Assembly upon the Home Mission Committee.

The contrast in the support given this basic work in other denominations and in our own, becomes more striking when it is known that even the small percentage assigned the Assembly’s Home Missions in the Progressive Program does not reach the Home Mission treasury. In the \$3,500,000 Campaign the Home Mission Committee received \$160,000 less than the amount apportioned this cause.

While the results of the \$4,000,000 Campaign are not fully known, the indications are that the Home Mission deficit will be proportionately as great as last year.

This discrimination against Home Missions begins with the General Assembly in the small percentage given it in the benevolent budget, perhaps the smallest of any denomination. Many Synods, Presbyteries and sessions continue the discrimination by still further reducing even this small percentage, and by withholding the small amount assigned this cause, which is fundamental to the Church’s development and progress, notwithstanding the fact that there are 564 workers on the committee’s roll and 333 churches and 299 manses needing to be built.

Because of the failure of the Church to provide sufficient funds to accomplish the five-fold task laid upon it by the Assembly, your Home Mission Committee cannot guarantee the young men in our seminaries a living salary if they will volunteer for service in the home field. It cannot guarantee them a building in which to gather their people to worship. It cannot guarantee them a manse in which to live. It can only make an appeal for service, with no positive assurance that the great Church they are called to serve will adequately support them in their sacrificial undertaking.

Is this just to the workers? Is it fair to the committee?

HOMER McMILLAN.

## CHINESE PROVERBS.

*China is a land where custom is more binding than law, and where the ancient past is the standard for the present, so that proverbs abound and have great force. The following are characteristic:*

*A good drum does not need a heavy stick. If you do not want anybody to know it do not even do it.*

*If you are in the right you need not speak in a loud voice.*

*Words whispered on earth sound like thunder in heaven.*

*More trees are upright than men.*

*The highest towers begin from the ground.*

*No image maker worships the gods, he knows what stuff they are made of.*

*Free sitters at the play always grumble most.*

*What avails it to pray to Buddha like silver and scold your brother like brass.*

*One dog barks at nothing and the rest bark at him.*

*You can't clap hands with one palm (i. e. in union there is strength).*

*One more good man on earth is better than an extra angel in heaven.—  
Ez.*

## FACTS ABOUT STUDENTS THAT CALL TO PRAYER.

## THE ARMY OF SCHOOL CHILDREN.

**I**N THE United States there are more than 25,000,000 school children.

About 5,000,000 boys and girls of school age are not attending school. Only about 75 out of every 100 enrolled in school attend daily. The average pupil loses two months of school annually, or about one-fourth the school term.

## HIGH SCHOOL BOYS AND GIRLS.

There are more than 1,650,000 high school boys and girls between the ages of 15 and 19 years. Of these Dr. John R. Mott says: "This enormous field is most plastic and promising as well as critically needy and relatively neglected."

## A SERIOUS SITUATION.

There are almost 600,000 school teachers in the United States. There should be no less than 750,000 for efficiency. Within a year 145,000 resigned, the places of the majority being taken by novices or inferior teachers. Commis-

sioner of Education P. P. Claxton declares that the shortage in teachers will not be relieved until America "is willing to pay them three or four times what they receive now." He stated in 1919 that 18,279 schools had been closed and that in 41,900 schools the teaching was not satisfactory.

## COLLEGE AND UNIVERSITY STUDENTS.

There are in the colleges and universities of this land about 263,000 students, who will soon go out as the leaders of thought and action. Almost half of these are in the State universities.

## EDUCATION'S GREAT NEED.

Mark Hopkins after fifty years at Williams College said: "Christianity is the greatest civilizing, moulding, uplifting influence on this globe, and it is a sad defect in any institution of higher learning if it does not bring those under its care into the closest possible relation to it." "The soul of education is the education of the soul." The great need is that the



spirit of the Master dominate our schools. "He fixed my destiny in life," said Thomas Jefferson of William Small, a professor in William and Mary College. How are the destinies of our boys and girls being fixed?

#### SOURCES OF TEACHERS.

Formerly the teachers of the public school, high schools and colleges came almost exclusively from Church academies and colleges. There they received the powerful influence of Christian instruction. This is now rapidly changing—increasingly the teachers are coming from State normal schools.

#### WOMAN'S INCREASING PART.

In 1890 36 per cent. of the teachers in our schools were men; in 1910 this was reduced to 22 per cent. and in 1918 to 17 per cent. Dr. John R. Mott says: "The effect of educated mothers on the community; the commanding influence of women teachers on the next generation and the future of the country, for it must never be forgotten that the great majority of the teachers in almost every country are women; the duty of the Church body to bring 'the women's movement' with all its potentialities into line with all work for the kingdom; the demand, both at home and abroad, for women efficiently trained as missionaries or social workers all call to present the claims of Jesus Christ to each succeeding generation of women students."

#### WORLD-WIDE RESPONSIBILITY.

During the war the number of students in belligerent countries was reduced 30 to 90 per cent. Now men and women everywhere are crowding the centers of learning. Many are enduring cold and hunger and untold privations to secure an education.

In all parts of the world physical, mental and far too off spiritual reaction followed the war. Yet there are now hopeful signs. Dr. Mott, the best authority in

the world on student problems says: "Taking the student world as a whole, there is a marked movement away from the non-Christian religions, away from irreligion and indifference concerning religion and towards open-minded inquiry and a reasonable faith."

#### OUR FOREIGN STUDENT GUESTS.

In the United States there are now 10,000 foreign students who have come to our schools from 80 different lands, chiefly Latin America, China and Japan. 800 of these are women students. If Christian people remember our foreign guests in their prayers, introduce them to the home life of Christian families, and care for their mental, social and spiritual well being many of these may be sent back as Christian leaders in the lands from which they came.

#### OUR OWN PROBLEMS OF EDUCATION.

While under direction of the Executive Committee of Christian Education large sums of money are being secured for our Presbyterian institutions of learning, no one of them is yet sufficiently equipped and endowed. The M. E. Church (north) is seeking three times as much money for Northwestern University as we are now seeking for all our schools and colleges. Our teachers are working on pitifully low salaries. We need more and better buildings. We must have more buildings and larger endowments. They are all full to overflowing. We must continue to work and pray that the atmosphere of our schools and colleges may be kept thoroughly Christian; that our youth may be guided to high ideals, helpful habits and noble purposes; that out of these institutions may come the trained leaders so greatly needed for the Home, the Church, State, Nation and the World.

• In our 86 educational institutions—schools, colleges, academics and seminaries are 827 teachers and 11,190 students. One out of every 6 or 8 of the boys and girls in the State universities

comes from a Presbyterian home. We must follow these with loving interest and prayer and well directed effort.

#### EXPANDING INFLUENCES.

We dare not neglect the students of the world. An editorial writer has recently declared, "The educational system is the very mind and soul of the nation." In the schools to-day is largely being determined what is to be the character of the future mothers, fathers, ministers, teachers, doctors, jurists, authors, editors, engineers, merchants, poets, historians! What program, principles and spirit are being given to them?

#### A CALL FOR FAITH AND PRAYER AND ACTION.

*From a letter addressed to Dr. John R. Mott, Secretary of the World's Student Christian Federation.*

"For what is needed to-day is a propaganda of ideas and of faith. Emotion and enthusiasm alone cannot do it. It must be a propaganda of education which takes account of history, of science and of art. It must have a 'world-view' behind it. And it must go through all the nations. And if it is to win men and women on the scale which such an enterprise demands, it must spring from a profound faith, hope and love. It must be rooted in Christ and in God, and from this root in the Eternal derive an energy that knows no discouragement and no fear. Who can set limits to what such a propaganda of the Spirit might achieve to-day, if it came as true Gospel to a discouraged and needy world?

"Forty years ago the propaganda of the Social Democracy was just beginning. It was under the ban. Its leaders were in exile, its cause discredited. But it per-

#### THE CALL TO UNITED PRAYER.

Real prayer is the largest factor in our reach to overcome the forces that weaken character and destroy faith and to convert faculty and student into "Spiritual dynamos releasing throughout the student world spiritual light, heart and energy."

Again quoting to Secretary of the World's Student Christian Federation: "Some of the most productive and daring advances in the work of Christ among students are traceable to the effective union in prayer."

sisted, it organized, it taught. To-day it is a mighty power in the world, and even where its ideas are repudiated its influence is working as a formidable leaven in all civilized lands.

"If a handful of men could do this on so poor a basis as materialism with its dull and sordid philosophy, what might not be done on so rich and invigorating a faith as the faith of Christ?

"There is a tide in the affairs of men,' and that tide is now rising to the flood.

"It is not the time for depression but for courage and hope. If God has been in the past history of the Federation, He is in it still. He will be with it in the future. And as a famous soldier said the other day, 'We do not know what God cannot do.'

"Let no man,' said Luther, 'lose hold of the faith that God willeth to work a great deed through him.'"—*Professor Cairns.*

the colleges and outside the colleges in every area of need at home and abroad, than that of enlisting and guiding men to give themselves to Christ-like intercession."—*Dr. John R. Mott.*

"There is no more direct way; in fact, there is no other way, to overcome successfully the difficulties encountered in securing the workmen of God's own appointment for the tasks of leadership in

# Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.  
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va

## A PLEA FOR MARY JANE.

By HERMON ELDRIDGE.

*Secretary of Religious Education, Forward Movement.*

### MARY JANE WAS BORN TO-DAY.

THE superintendent of the Cradle Roll is after her to join the Sunday school, and the superintendent of the Missionary Cradle Roll races to enlist a new recruit to swell the numbers and the treasury of the Ladies' Missionary Society. Mary Jane in bewilderment joins both—and is promptly forgotten personally, but is forever enshrined on the table of statistics of two world organizations.

### MARY JANE IS SIX YEARS OLD.

The plot thickens.

The great United States of America says she must go to school.

The Children's Division of the Christian Church are after her for the Primary Department and the Methodists follow hot-foot, for, forsooth, is not her father a Methodist even if her mother is a member of the Christian Church? But a third element enters, as the distance to Sunday school is too great for little feet—and the chapel of the Baptists right around the corner claims Mary. But this does not settle things; for the Methodists and Christians maintain a policy of "watchful waiting" until Mary Jane's sturdy legs can carry her afar.

### MARY JANE IS TWELVE YEARS OLD.

The public school is still doing things to Mary's mind in a systematic way and Mary is just around the corner from the day where she will graduate into high school.

And the Christian Church has won out, and Mary is in a junior class in that Sunday school. She counts one more on the roll, and her pennies and nickles swell the collection, which is to buy something—she knows not what.

And the Junior Society of Christian Endeavor is after Mary Jane.

There is a campaign on and the Membership Committee is busy and Mary Jane is coralled. She meets at the meeting and does as she is told; for Mary Jane's folks have told her and taught her always to carry on, and to be good.

### MARY JANE IS EIGHTEEN YEARS OLD.

She has graduated with honors from the high school, after twelve years of graded instruction along definite lines. She knows the "Three R's" and has a smattering of Latin and Higher Mathematics; and her solicitous high school instructors urge her on to a "co-ed" institution, and prove to her how much more money she can earn in a given number of years with a college education.

### MARY JANE AT EIGHTEEN LEAVES THE SUNDAY SCHOOL.

She has always been very faithful in her attendance and very generous in her contributions, and she is greatly missed.

There is not much thought of what the change will mean to Mary Jane as to what the school will miss in her going.

In fact, the center of the whole eighteen years through which Mary Jane has been from the Cradle Roll to the Senior Department—well, at least, Mary Jane



has not been the center of interest, nor the end or object of the school's existence. Rather Mary Jane is appreciated for what she has brought to the school, and for how she has helped to "build up our school." The school has not built up Mary Jane along a definite, helpful line. There has been no plan, except that she come and contribute, with a background of an indefinite hope that Mary Jane may "get religion" in some indefinite way in some of the meetings, and join the church. No one in the church or Sunday school ever personally talked with Mary Jane about these matters; and in fact, her religious education consists largely in believing that the Bible is true, although she knows little about it. She did know the names of the Books of the Bible at one time, and the Beatitudes, and the Lord's Prayer, and the thirteenth chapter of 1 Corinthians; but she never went to any depth in the meaning of any of them. In fact, the end seemed to have been accomplished when she was able to recite the words—and then they went on to something else.

The Sunday school has been "doing things" to Mary Jane without any general plan or objective. Mary Jane has been "getting lessons"—but they have not been getting Mary Jane. Mary Jane knows a little—a very little—about the Bible, and less—much less—about God.

And now Mary Jane goes off to a college for four years.

#### MARY JANE IS TWENTY-ONE.

Mary Jane is a senior in college, and one of the brightest and most popular girls in all the school.

She has learned a lot of things in college and is going to teach them to others.

Among other things, she has learned that very few "real folks" with brains (at least in her college) have much to do with the Church and Sunday school.

Of course, there are churches and Sunday schools in her college town, and the very first Sunday she was there in her freshman year, she went to one of them. But a lot of her friends did not, and

she soon found out that the professors, who had great big brains and knew all about things, did not go; in her classes and out, she was made to face the fact that we must ignore our emotions and use our reason on these things.

She was taught, and she lived in a contagious atmosphere which taught her, that intellect was king, and that the forces which control the intellect are the forces which control the destinies of the world, if not the entire universe. At least, that *science, wonderful science*, which worshipped the ray of light and forgot its source (although they did not put it that way) was the king of the arts and crafts and the leader of business, politics, and the professions. Of course the Church had its place in the world, but no seriously minded *educated* person would seriously consider the Bible inspired or have any faith in miracles. Outside of the supernatural, the Bible was a very choice piece of English literature and might well be placed high in the classics with the great productions of the ages. In fact, it would be wise for every student to read the book carefully for its style and thought and imagery, but it was (according to these very learned men) preposterous, in this enlightened age, to take the claims of the Bible seriously. They were written for the childhood of the ages, and not for an enlightened twentieth century.

Mary Jane heard, saw, and absorbed it all.

#### MARY JANE IS TWENTY-TWO.

Mary Jane returns to her old home town, but not to her old home church and Sunday school. It would be foolish to expect that of Mary Jane, the graduate of The College of Social Science and Applied Education. Mary Jane, in fact, wonders how she ever could have believed the Bible and all its inconsistencies. But Mary Jane remembers that she was young then and had not come into the fullness of her intellectual powers; but now she knows, and of course it would be foolish and inconsistent to associate herself with those who do believe such utterly staring relics of a by-gone age.

But Mary Jane is much of a lady, and she does not decry those who choose to go another way, but as for her, she has her path mapped out—and the Church and God have little place in it.

#### AND I PLEAD FOR MARY JANE.

Not for the Mary Jane of twenty-two so much, although I plead for her. But I plead especially for the Mary Jane who was just born to-day. I plead that the Church will get together and think less in terms of membership and average attendanee, and think more of Mary Jane. In fact, I plead and pray that the Church will "set the child in the midst" and consider its needs, so that at twenty-two it will not simply have an "education" which it has obtained through kindergarten, grammar, high school, and college; but that it will also have a graded systematic educational system in which the child shall not only "get a lesson," but in which a lesson will get the child. Not only that the child will know the Bible words in part, but that the child will know God in all His beauty and glory and love and power, and know Him so well by an experimental knowledge that no learned unconverted (and thus blinded) college instructor shall be able to face that real life of Mary Jane with his limited view and his shallow reasonings and conclusions.

In brief my plea for Mary Jane is that she shall have not only a system which feeds her through the mill from kindergarten to university, but that she will also have a place in the Church, which feeds her heart as the school feeds her intellect.

I plead that we so relate the things we are doing to Mary Jane that they will be one great system of religious education.

That the Cradle Roll will find the babe and ease her to look expectantly and anxiously to the time when she can toddle into the Sunday school.

That the Children's Division and the Juniors and Missionary Society and all the rest will be *together* in ministering

to the soul life of Mary Jane with graded lessons and Christian teachers until at nine, ten, eleven, or twelve years of age she knows God in all His beauty and loves Him with all her heart and is ready to stand up and say so to the world.

That the Young People's Division of the Sunday school and the Christian Endeavor Society and the missionary organizations (and the what-not of organizations which jumble our Church life, thought, and objective) *unite* in training Mary Jane in the years in which she is studying history in the schools, that then she will have the history of God's chosen people and learn how sacred history fits into that which she is learning elsewhere. That when she is studying geography, the ancient world and the Land of Promise may have its part in its sacred place in her thought. That she will, as she comes to the days of vision, have a vision of service through her calling, whatever it may be in life. That she may know and have the guidance of her teachers in the Church regarding what college she attends and what goldy or ungodly instructors she is to sit under in those four impressionable years of life.

In fact, I plead that while Mary Jane's head is going straight through from kindergarten to college, that her heart will be touched before the grammar grades find her. That her life will have been given to Jesus Christ before she enters high school. And that when she goes away from home for that wondrous four years, that she be not consigned to live and breathe the atmosphere of those who kill her soul and leave her an intellectual iceberg without hope or God in the world.

#### I PLEAD AND PRAY FOR MARY JANE.

But I plead and pray for the Church of Jesus Christ even more; the Mary Jane is the victim of a jumbled system of religious education which leaves Mary Jane uninstructed and unconverted and at the mercy of sharps which think in terms of things and not in terms of God.

\* \* \*

Poor Mary Jane! You will certainly feel sorry for her when you have read this moving appeal, which first appeared in the *Herald of Gospel Liberty*.

What chance had Mary Jane to grow as Jesus grew—in body, mind, heart, soul? She was too distracted by trying to keep up her attendance, her dues, her attitude of respect, at the multitude of meetings which the adults so insistently summoned her to attend. Mary Jane had no time to be religiously educated, she was too

busy going to things. She had no time to do, she was too oppressed by being done for. And what is true of Mary Jane is just as true of Charles Edward, her brother.

Doubtless, you will laugh as you read this "Plea for Mary Jane." Will you not also think? And then will you not see to it that the Mary Janes and Charles Edwards of your church have a fair chance?

### HOW ABOUT IT?

A missionary meeting does not have to be dull and insipid in order to be orthodox.

Some leaders never have to urge the attendance of their members from the standpoint of duty. Instead they devote all their time to the preparation of programs no one will want to miss.

An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."—*Ex.*

## W E R E P E A T

MARCH 6th-13th is SURVEY WEEK.

Have you sent for sample copies, leaflets and the Honor Roll Chart? Do so, at once.

THE MISSIONARY SURVEY

Box 1176.

Richmond, Va.

# FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.

## CONFLICTING CALLS.

**A**RE they confliotions? We mean the famine in China and the famine in Europe.

The call in China is overshadowing because of the unprecedented extent of the disaster. Fifty million people are said to be involved, all of whom are hungry and about half of whom are now actually starving. The famine comes in mid-winter in North China, where the mercury often goes to zero and snow and ice abound. The suffering is so intolerable that multitudes are seeking relief from it in suicide. No doubt there will be a great outpouring of private charity in response to appeals in the press and in churches and in public meetings.

But private charity can never overtake such a need as this. It is a case for governmental action on a large scale and regardless of national obligations already contracted. An appropriation of \$100,000,000 by our Congress ought to be made at once and expended in the purchase of many shiploads of the surplus wheat for which our Western farmers say they now have no market. Besides the good this could do to starving China, it would be a better way to relieve the distressed condition of the Western farmer than the passing of high tariffs and embargoes.

But great as is the urgency for relief

in China, it ought not to lead to any diminution in our relief work in starving Europe. For the question there is at bottom a question of the survival of the white race. It cannot be for the best interest of any branch of the human family that that branch of it, the bounds of whose habitation was assigned in Europe and America, and in which the purest form of Christianity yet developed has found its stronghold and the highest type of civilization yet attained has been reached, should rear as its next generation one that is weakened and stunted and degenerate physically and mentally from under nourishment. Not as a matter of race pride and selfishness, but as a matter of preserving the white race for the world leadership to which it has been called of God, nothing that can be done by the representatives of the white race in America to prevent the deterioration of the coming generation of the white race in Europe should be left undone. Therefore we hope that in addition to all that may be done either by private or public charity to meet the need in China, there may be at the same time no failure to provide the \$33,000 for which Mr. Hoover is asking to provide food and medical relief for the children in Central Europe.

## A "L NEUVO DEMOCRACIA."

**T**HE above is the title of a beautifully printed and handsomely illustrated magazine that is being published by the Committee on Co-operation in Latin America under the able

editorship of Dr. Juan Ortiz Gonzales. Dr. Ortiz is a man of great ability and has had a training for this work which is unique. Some years ago he was an ordained priest and an instructor in the Catholic



Theological Seminary at Madrid, and by special favor of the Pope was granted the privilege of making investigations in the Vatican library. It was while engaged in this work that he began to experience intellectual difficulties in regard to some of the teachings of the Romish Church. Later he came to this country and after many vicissitudes, of which many of our readers have heard, he was converted to Protestantism, and after taking the full term at our Union Theological Seminary was ordained to the Presbyterian ministry. After a term of very effective service as a missionary in Cuba he was allocated by our Foreign Missions Committee for service with the Latin American Co-operation Committee in the production of Christian literature for our Latin American churches.

The need of a periodical dealing with social, industrial and religion problems that would appeal to the educated class in Latin America has long been felt, and *La Nuevo Democracia*, with Dr. Ortz as its editor, was established as the answer to this need. We have just received the January number, which presents a most attractive appearance, and which in addition to its religious features contains articles on Problems of Industrial Re-

construction, The Three Varieties of the White Race, The United States and the New Era and The Last World Tragedy, all by Latin American authors. The front pages contains flattering testimonials to the value of the magazine from the President of Guatemala, the President of Salvador, the United States Minister from Ecuador and the Ambassadors from Chile and Peru. The editorial department gives a very able and discriminating resumé of the political, social, industrial and religious world situation.

The Committee on Co-operation in Latin America is one of the religious co-operative agencies of the day that functions. It has to its credit results like the territorial division of Mexico, and the united educational enterprises of the Protestant churches in Cuba, Porto Rico and Brazil. But we regard as its most valuable and important achievement what it is accomplishing in the Department of Christian Literature, under the joint labors of Dr. Ortz, of our Church, and Dr. G. B. Winton, of the M. E. Church, South. And we consider that the crown of all its achievements is *La Nuevo Democracia*.

## ZIONISM.

THERE are a good many things to be considered about the Zionist movement before we can give it our unqualified endorsement. The following announcement in a Massachusetts paper is significant: "Palestine the Jewish National homeland. Celebration and Concert at the synagogue on Howard Street. Program by Hebrew school children. Come and hear the joyous news." The *Record of Christian Work* remarks: "The *joyous news* is not the birth of a Saviour, but the establishment of National independence; *the same fatal misinterpretation of the Messianic Hope* in the twentieth as in the first century."

The case of Zionism is not so simple

as is sometimes taken for granted, for the reason that Palestine is already an inhabited country and 80 per cent. of its present population are Arabs and Mohammedans. What is to become of these when it becomes the national home of the Jews? The Arabs themselves are said to be in a highly excited state of mind on the subject. Also what Jews are they that are going to Palestine? Certainly not the highly respectable and prosperous Jewish merchants of our American and English cities. They will be mainly the poverty-stricken and degraded Jews of Poland and the Russian Pole, a large proportion of whom are now Bolsheviks. The statement is made that their coming

is not welcomed even by the present Jewish residents, and still less so by the Christian residents of Palestine.

The *Morning Post* of London sharply criticised the appointment of Sir Herbert Samuel, a Jew, as High Commissioner for Palestine under the British mandate, for the reason that he could not possibly be *persona grata* to the large majority of the people over whom his authority would extend.

Considering that 80 per cent. of the members of the Bolshevist government in Russia are Jews, we cannot look with over much complacency on the establishment of a Jewish national home in Palestine to be occupied chiefly by these Russian Jews.

We know many good men and good citizens in this country who are Jews, and number some of them among our warm personal friends. But our firm conviction is that not a single one of these has the slightest idea of exchanging his comfortable American home for a home in Palestine.

But what about the prophecies that speak of the return of the Jews to their own land in the latter days? Well, of course, these prophecies will be fulfilled when the time comes. But we confess ourselves unable to see anything in the present world situation to indicate that this time has come, or is even drawing near.

## THE CHURCH OF THE DISCIPLES.

**T**HIS body of believers who were formerly called "Campbellites," and whose recognition as a Church fifty years ago was considered as at least a doubtful proposition by some of our theologians, has come to be one of the great missionary churches of the world. And *pari-passu* with its development in that respect it has laid aside narrowness in other respects and is one of the easiest of all the churches to deal with in all matters of comity and co-operation on the foreign field. The following record taken from the *Record of Christian Work*, is one of which any Church might feel proud:

"The Children's Day Fund for Foreign Missions was established in the Sunday schools of the Disciples of Christ in 1880 with a little offering of something over one dollar. The offering in 1919 was \$161,268.41, and the total amount of gifts to date has been \$1,976,487.16.

In 1889 the Disciples had not a single missionary on any foreign field. To-day their churches and Sunday schools are sustaining over three hundred missionaries under foreign boards. These are at work in India, China, Japan, Thibet, Africa, Mexico, Latin America and the Philippines. There are 1,200 trained native workers attached to these missions. Hospitals, orphanages, day schools, training schools, Bible schools and even universities are now operating under their guidance. A mission steamer plies on the Congo, and mission pioneers connected with this Church are toiling in remote corners of Thibet. Mr. Stephen J. Corey tells us that 'there is no more popular day in the whole Church calendar than Children's Day, when in song, recitation and exercise the burdens of the world-fields are laid upon the hearts of the people.'

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**Prayer is the greatest power for achieving the will of God for all mankind.—Bishop W. O. Shepard.**



## MONTHLY TOPIC—MEXICO.

A RECENT number of the *Houston Post* contained the significant announcement that through Pullman service has now been established between



that city and the City of Mexico. This means that the railroad people have confidence in the stability of the present Mexican government, and its ability to preserve order and quiet along the line of travel. We feel justified therefore in recommending to any of the readers of THE SURVEY who have time and means for travel a visit to Mexico City and to our new mission field in the states of Guerrero and Michoacan. Mrs. Morrow assures us that the climate

of Asheville or Montreat is in no respect superior to that of Mexico City or of Zitacuaro or Morelia. The scenery in Western North Carolina is for quiet beauty unsurpassed anywhere in the world. But there is no view in the North Carolina mountains finer than the one to be seen from the brow of the hill on which the Castle of Chatepultepec stands. Of overpowering grandeur is the view from this point of the snow-clad volcano, Popocatepetl and its companion Ixtaccihuatl, poetically called the "Woman in White." There is a legend that these were once living giants, who as the penalty for some crime, were changed to mountains. The woman died and the contour of her body covered with snow can be traced on the summit of the smaller peak. The man was condemned to live forever and gaze on the sleeping form of his beloved. At times his grief

becomes uncontrollable and he shakes with great sobs and pours forth tears of fire.

In Mexico one can see the Orient with-

out crossing the Pacific Ocean or the Siberian Railway. While it has not been found possible to procure actual historical evidence of the origin of native Aztec tribes, one who has visited China or Japan can see at a glance that they have the same origin as the Chinese and Japanese. If a half dozen Japanese coolies and half dozen Mexican *peons*,



taken at random, were dressed in the same style and jumbled together it would be difficult for an unpracticed eye to distinguish them according to their nationality.

The monuments and other objects of archaeological interest in Southern Mexico are as well worth seeing and studying as those which so many of our good people travel thousands of miles and spend thousands of dollars to see in Egypt and in India.

Some of the finest men and women of our entire missionary force are those who compose our Mexico Mission, and we know by experience what a warm and enthusiastic welcome they will be ready to extend to any of our people who can come down and pay them a visit. So far from there being any serious danger from revolutionists or bandits we know by the experience of our own missionaries and

other travelers that any sensible single woman can travel anywhere in Mexico, unless it be in a very few remote mountain districts, with as much safety as in this country. Indeed as a matter of fact, we feel confident that at the present time there is a very much larger number of bandits in the United States in proportion to the number of people than there are in Mexico. The latest statistics on burglaries available for New York are those of 1915. In that year there were 11,652 burglaries in New York City and 234 homicides.

We have a number of very fine young people under appointment or making application for work in Mexico, who will be going out this summer, and there will be much of great interest to be seen there in connection with our work. We hope therefore that this statement may stimulate the interest of some of our people to the extent that they will go down and see for themselves during the coming year what a great field we have in Mexico and what desperate and crying needs there are to be met there in the work of our mission.

We conclude this statement with the following extract from a very interesting and informing article by Dr. George B. Winton in the August number of *The Missionary Review of the World*. Dr. Winton says:

"With the country at peace and a government in undisputed control and committed to liberal and progressive principles, the missionary forces may look for the continuing of those favorable conditions which have so notably marked the last two or three years. Never before was the situation so attractive. The revolutionary movement begun in 1910 profoundly stirred the people of Mexico. It is among the poor and the ignorant in every country that the missionary finds his largest constituency. These masses of the Mexican people felt that that uprising was their revolution. Be-

ginning with Madero every leader has appealed to them, held out promises to them, sought their approval and support. They have been aroused to new hope and expectation. Their hopes have been in a large measure disappointed. They long for help, for enlightenment, for relief, especially from their ignorance. The educational work of the churches wins their hearts. Later they find out also how much of strength and of consolation can be drawn from the gospel. Economically they are better off than before. They are now better able to sustain their churches and their schools. Labor unions, political leaders, current papers appeal to their opinions and seek their support. A strong and growing middle class is emerging from among them. It is sympathetic with their aspirations and largely friendly to Protestantism. Indeed a considerable proportion of that class are Protestants.

The value of the Protestant work has been shown, as suggested above, by its contribution of able young men to the public service, as well as by the development of a stronger middle class and a vigorous public sentiment. Much yet remains to be accomplished. The helplessness of a great people in the hands of a small army betrays Mexico's need of training. The country is in danger of becoming the victim also of selfish exploiters, native and foreign, who are scheming day and night to get control of its wonderful resources. Its only safety is in the enlightenment of its people. They must be brought up to a level where they will be competent to protect themselves.

Now is the opportunity for those of our own people who really wish Mexico well. While our cynical journalists jeer and our greedy capitalists scramble for spoil, the Christian forces of this great land should be instant with their service. The one thing which the country needs, as is manifest on the most cursory view, is Christian education. Mexico has had too much of soldiers and of military rule already. A foreign soldiery, especially, would greatly add to her troubles. She would be forced to fight them, and she does not wish more war. She would have to become the enemy of the United States, whereas she longs to be our friend. Let us act the friendly part too. We never have done any worth-while or creditable thing in helping Mexico with her educational problem. Yet she is our nearest neighbor."

**Our to-days and yesterdays are the blocks with which we build—Longfellow**

## OUR CHANCE NEXT DOOR.

*(We are glad to reproduce this article by Bishop Thirkield, from The Outlook for January 12th, both because of its admirable description of the present opportunity in Mexico, and because it shows that the Methodist Church is taking hold of its allotted share of the Mexican problem in real earnest. Let us do likewise.)*

MEXICO is so near we have overlooked it. We know more of Japan and the Japanese than we do of our next-door neighbor. We do not know Mexico. We misunderstand and misinterpret Mexico. We do not effectively hear the cry for help from a people seventy-five per cent. of whom are illiterate, with the masses in squalor and wretchedness beyond words. President Obregon's administration is largely to settle whether in Mexico there shall be revolution or peace; democracy and hope or despotism and despair; a nest of Bolshevism just over the line or social order; disease, with the ravages of yellow fever, bubonic plague, and typhus, or health along our border.

Recent revolutions have been not merely waves of sentiment that have swept one set of officials out of the way to make room for another group as in other years. They have been the waves of a mighty tide out of the heart of a people blindly but surely moving on toward freedom, equity, and a chance for a living and the larger life. The particular wave may break and recede, but the rising tide in the long run always reaches the mark. The people believe they have won in the person and triumphant election of Obregon. Not a soldier guarded the polls. The army is being reduced. Obregon has discarded his uniform to emphasize the civil character of his administration. He believes in the people and has their needs in his thought and plans. He insists that his chief mission is to help the people. His firmly expressed desire for friendship, co-operation, and good-will with the United States seems to open an era of peace. He has come over to the border to clasp hands with us. It is an opportune time for our

people to go more than halfway, to be real neighbors and to reach out a helping hand to a nation that for ten years has been ravaged by revolution. We have next door a chance for service to a war-stricken people as well as over the sea.

There is clear evidence that Mexico is now wide open to a modern gospel of Christian education and social service that shall interpret the awakening spiritual and intellectual hunger of a rising people. For example: On my arrival for dedication of the new church school building at Papalotla, a town of three thousand inhabitants fifteen miles out from Puebla, a gun boomed out from the stone fort and bombs sounded for a mile along the way. People thronged the road. Was it a bandit attack on the bishop and his company? No. It was the glad acclaim of the people, welcoming him and General Maximo Rojas, their ex-Governor and the commander of the State military forces, with other State representatives, who had come to participate in the dedication of a Christian school. There were two brass bands, and that means good music, for the Mexicans have genuine musical genius. There was a company of armed soldiers with four splendid silk State and national banners. Children strewed flowers in the way. Five hundred people were present. The songs and addresses gave a note of high jubilation. And all this under the auspices of an American Church. Thus Mexico eagerly welcomes our help.

What are the needs of Mexico? A study of the field reveals four ways in which we may help our sister republic.

First, not through sectarian antagonism and proselyting, but through a clear, positive preaching of the gospel with its message of hope and saving grace. "The



entrance of thy Word giveth light." And the people are hungry for the Word.

Second, there is a call for religious social centers that shall reach the desolate homes and empty, hungry lives of the people through dispensaries, hospitals, day nurseries, playgrounds, and reading-rooms. "Thy kingdom come *on earth*," said the Master.

Third, a fundamental need is the establishment in several States at strategic centers of farm schools for peons. The land problem is fundamental. The peon has been dispossessed of millions of acres. One hundred estates own one hundred million acres; six thousand people hold five hundred and fifty-six thousand square miles. President Obregon plans to purchase some of these vast estates and to sell the land on long-term payment to the peon-farmer. The peasantry of France is the backbone of that republic, and land ownership will broaden the base of Mexican democracy and create an enlightened and trustworthy public opinion. There are no agricultural schools for the training of the peasantry and teachers for the peon farm group. Our mission now owns a farm and the uncovered walls of vast buildings with a capacity for 400 students right at the station of Queretaro, where railways radiate to a number of States. A moderately small sum will equip such a school as will be an example to all Central Mexico.

Another need is a foundation on the same general basis as the Jeanes Foundation, that has transformed in a quarter century the common school system among a backward people in the Southern States. Unless the schools are reinforced and the people through some such programme of service are awakened to a sense of their educational needs the future of Mexico is far from hopeful. Even in the towns two-thirds of the children are without school privileges. It is far worse in the country. There is some evidence that our great corporate interests that now own seventy-three per cent. of the oil wells and eighty-two per cent. of the mines, with holdings of one billion dollars and more, are getting a vision of their obliga-

tion and immense opportunity in changing these conditions. United States capital has done much in developing the material resources of Mexico. The way seems now opening to an opportunity for unmeasured service in quickening the social, intellectual, and moral development of the people.

In the fourth place, this nation is under bonds to Mexico. We have been more of a big boss than a big brother. We have taken, exclusive of Texas, 520,000 square miles of her territory, extending from the border of Texas on to the golden shores of the Pacific. Mexico now is our menace and our opportunity. Our menace in that one-tenth of her population have spilled over our border. Ignorance, disease, low moral standards, a degraded womanhood, and a low standard of home life are a menace. Our opportunity is to help Mexico to realize her latent possibilities. Her people show intellectual gifts, unusual artistic talent, especially in music and drawing, and no little mechanical genius. The immediate need is an adequate school system. Is it too much to hope that the United States, under conditions agreeable to both nations, thoroughly safeguarding the funds for school uses, shall make to Mexico a long-time loan, at a low rate of interest, of, says, \$20,000,000? On invitation we should also lend a small group of our most competent and trusted educators for the schools of our sister republic. Self-interest has led us to do this in the Philippines. Let an altruistic spirit and a sense of justice and neighborly goodwill incline us to do this for Mexico.

To enlarge upon the second urgent need of centers for social service, it is a matter of astonishment that after nearly a half-century of missionary work by the several denominations there is not a single well-equipped social settlement in any Mexican city.

Yet here is a form of service that will most readily open doors of entrance into the homes and lives of people. The claims of an ennobled motherhood and a redeemed child life have been largely ignored. Such forms of social service will

lead the dominant Church into neglected fields of service, and a favorable reaction upon a Church that holds the allegiance of millions must ever be kept in view if a nation is ever to be redeemed. All such work should be constructive and on a basis as broad as the charity of Almighty God and ever imbued with the tolerant, helpful spirit of Jesus Christ.

I have in view such a settlement in Mexico City in what is agreed to be a strategic center, where the mission now owns a quarter of a block with the stone walls of former extensive Spanish buildings, which only need to be roofed and fitted up for service. Here we would reach a dense population through a dispensary, an operating room, a small hospital, a nursery for babies otherwise neglected by mothers forced to labor, each baby opening the door into a mother's heart and a mother's home. Nurses and deaconesses would follow up this work throughout the community, entering open doors with the gospel of sanitation, child welfare, healing, and saving grace through the open Word for spiritual comfort and help. There will be a gymnasium, recreation and reading rooms, and a playground. When the need of playgrounds was presented to the president of the municipal council some months since, he said: "Go pick out two public squares for your playgrounds, and, as a token of our American spirit and good-will, we shall call one Washington and the other Lincoln." There will be ample room in these buildings for the head of the settlement,

nurses, and teachers. The entire plan will head up in an impressive church in Spanish style, appealing to a people with a genuine feeling for ecclesiastical architecture. This will be surmounted by an electric cross, the first in the city. One man has agreed to erect the cross and keep it ablaze, with its message of hope shining for miles up and down Aztecas Avenue. We shall not try to reach the whole city, but shall center our work, after careful survey, on fifteen or twenty blocks. Into these homes we shall strive to bring such a message of the light and love of God as to illustrate and enforce the transformations possible through intensive Christian service.

WILLIAM PATTERSON THIRKIELD,  
*Bishop of the Methodist  
Episcopal Church,  
Mexico City.*

[We may add to Bishop Thirkield's letter the statement that we have seen his plans for a social settlement in the City of Mexico, and they are both practical and, what is quite as important, architecturally beautiful. American churchmen of Puritan ancestry have too often forgotten that there is a mighty deal of religious inspiration in the famous lines from Keats' "Ode on a Grecian Urn":

Beauty is truth, truth beauty,—that is all  
Ye know on earth, and all ye need to  
know.

—THE EDITORS.]

## BINDING TWO NATIONS TOGETHER.

REV. W. A. ROSS.

THE two nations had been apparently growing apart for the past few years. At times we held our breath expecting every day to hear of intervention and of war. A great many things happened to make them anything but warm friends. We wondered whether there would ever be cordial feelings again.

The bitter times are so recent that some of us may be thinking that they still exist.

These considerations make the present growing friendliness between the United States and Mexico all the more remarkable and welcome. We rejoice in it and must speak of it. Those who are in any



A group of Americans presenting a gift to Sr. Obregon, President of Mexico, on the occasion of their visit to Mexico to attend the Inauguration of the New President.

way connected with mission work in Mexico, whether as actual participants on the field or as devoted contributors in the home land, praying as they give, will rejoice especially at the present growing friendly relations. The missionary message is one of peace and good-will, and our hearts rejoice in the present peace between the two nations and the good-will which is felt and expressed on all sides. There is peace in Mexico; there is peace between Mexico and the United States.

The interchange of visitors between the two countries shows the present happy relations existing between them. It has been hard to keep up with these visits. We can name only some of them. The motives back of these visits have been mixed, but the fact they have taken place means much.

There was held in Mexico City in February, 1920, a United States-Mexico Trade Conference. The delegates were made up of manufacturers, bankers, exporters and merchants interested in trade

between the United States and Mexico. There were more than four hundred of these, representing business houses in both the United States and Mexico. This opened the way for an increasing number of business men to come to Mexico from the United States and during the spring and summer of 1920 many came.

The next large delegation from the United States was the representatives from Houston and El Paso. These were two different delegations, but it so happened that they were in Mexico at the same time. This was in October, 1920. There were forty-eight in the Houston group and one hundred and two in the El Paso group. The ultimate goal was to gain trade, but the delegates declared that their primary object was for peace and progress. They came as friends from one friendly nation to another. These delegations not only came to Mexico City, but also visited all of the important cities in Mexico.

This was followed by the visit of Presi-



dent-elect Sr. Obregon to the Dallas Fair. There he was received with great honors and everything was done that could be done to assure him of the friendly feeling that the people of the United States now have for Mexico.

The crowning features of the visits of this nature took place at the time of the inauguration of Sr. Obregon the first of December, 1920. These delegations included a large group from Dallas, another from San Antonio, others from California, others from Arizona, others from New Mexico. Individuals from many other States were present. The visits took on the nature of official delegations: The Governor of Alabama was present at this inauguration; the Governor of Texas was present; the Governor of New Mexico was present; the Governor-elect of Texas was present; the Governor of Arkansas sent his personal representative; the Governor of Arizona did the same. In all there were more than one thousand visitors from the United States that had come expressly to attend the inauguration of Mexico's new President.

It was a time of the most enthusiastic and cordial expressions of good-will. There seems to be no limit to the capacity of Mexico to show her hospitality. Every one of the delegations beginning with the Trade Conference in February were the recipients of a continual round of receptions and excursions to the different places of interest in and around Mexico City, and let it be said that there are no end to these places. They were taken on picnics; there were banqueted. And especially those who came for the inauguration were admitted to the ceremonies and to the functions connected with that significant occasion. It is hard to make sufficiently strong the account of the many kindly acts on the part of the Mexican people to their visitors from the United States. It is hard to realize what this means for the better understanding between the two countries.

While this is being written on January 8, 1921, word comes that on this day another delegation of ninety-two are leaving San Francisco, coming to Mexico on

a mission of good-will and trade. And plans are made for another delegation even larger to come from Arizona and Utah in February, 1921. There is to be held another Trade Conference between American and Mexican commercial interests in the City of Mexico in April of this year.

The business interests are cultivating each other and are making great progress toward the establishment of the closest possible trade relations. Shall the churches be behind them? Shall we have free trade in commerce and isolation in religion? Unless the churches with their life-giving power, cultivate this same enthusiasm and show this same enterprise, the help that will come from the United States to Mexico will be only of temporary and passing value.

Another form that this friendly relations is taking is the establishment of a plan for the interchange of students and teachers between the institutions of learning in Mexico and the United States. This is a project initiated and fostered by the American Chamber of Commerce in the City of Mexico. Word has just come that there have been provided in the leading colleges and universities in the United States scholarships for four hundred Mexican students. The University of Pennsylvania notified the Chamber of Commerce in Mexico City that the trustees of that institution have agreed to offer four scholarships to Mexican students for the session 1921-22. This is only an example of what many others are doing. There is now in the United States Rev. Orwyn W. E. Cook, a missionary of the M. E. Church, representing the Chamber of Commerce on a special mission to the educational institutions of the United States for the purpose of enlisting a larger number of them in this interchange of students and teachers between the institutions in Mexico and the United States.

And here, again, we are wondering what the Christian people are going to do about it. We know too well that in many of our large institutions in the United States the foreign students do not come in contact with distinctively evan-

gical ideals, and instead of being brought into a knowledge of the truth as it is in Christ Jesus, they are led off into unbelief. It is to be devoutly wished that many of our distinctive Christian colleges will receive into their circles on this basis presented by the Chamber of Commerce of Mexico City many students. This would give unusual opportunities for these institutions to do far-reaching missionary work for Mexico.

Still another form that this binding of the two nations together is taking is the friendly efforts on the part of the two governments to come to a complete understanding on all the great questions which

have kept them separated until now. Representatives of the two countries are holding from time to time conferences to clear up all points and to come to a perfect understanding. It will be done we confidently believe. We call them sister republics. Sisters should love each other and give expressions of this love by kindly deeds. God grant that forever there may be peace and good-will between Mexico and the United States and that this happy relationship may be purified and sanctified by a love of all of the people of Mexico and of the United for our Redeemer.

*San Angel, D. F., Mexico.*

## A MODERN MIRACLE.

MRS. R. C. MORROW.

**I**N THE city of Mexico, on one of the most beautiful boulevards, there is a fashionable school for wealthy Mexican girls. The school is called the "College of the Sacred Heart." It possesses a chapel where there is held some kind of service for the girls before classes begin. In this chapel there is a shrine holding a figure of Christ.

On the 22nd of September, 1920, to the amazement of the sisters, and the pupils likewise, there miraculously appeared the sacred heart of the Saviour. It was seen by all the teachers and pupils. A holiday was immediately declared. The children excitedly ran home to tell their mothers, who, in turn, went to see the wonderful vision. Soon, so many people were crowded around the school that traffic on this important boulevard was blocked. Policemen were called to clear the way.

When the newspapers of the following morning came out with news in glaring headlines, the whole city was moved. The eruption of Popocatepetl, the illness of the President of the Republic, murders, thefts, suicides, etc., were almost forgotten. If this had occurred in any city of the United States, even the weather man would have felt slighted. But as the

rainy and dry seasons are about the only settled things in Mexico, there is no weather column. The "Miracle" was the chief topic of conversation. Even the very poor sought permission to see the wonderful heart, and many were allowed without charge to pass into the sacred edifice and behold it. But it seems that by the second day, either the vision was dimmer or it needed more faith: for one reporter declared that he did not doubt that it was there, but that he did not have faith enough in his eyes to see it. One paper said that the children of the school were charmed and delighted to perpetuate the story, so long as the teachers let them have holiday.

Each succeeding day, the newspapers tried to commercialize the miracle, by getting out new headlines. The following occurred on the fourth day: "*Father Escobedo sustains the miracle, but Canon Benivides, on the other hand, declares that he did not see it.*"

Father Escobedo explains: "The miracle happened only when the image was placed in the shrine, now it has been encased in a box and is strongly guarded." Of course the image is lifeless and incapable of self-defense, and might be stolen, just as some of the Jews claimed

happened to the lifeless body of the Saviour. How Roman Catholicism has advanced in the last four hundred years! The first great miracle that was performed in Mexico was the appearance of the Holy Virgin (Guadalupe, by name) to Juan Diego, a poor illiterate Indian. The last miracle was the appearance of the sacred heart of the Saviour to the wealthy students of a college in the metropolis! Rome must keep abreast of the times. She was shrewd enough to know that a painting of the beautiful Virgin with halos and stars and angels would be captivating to the poor Indians, but now in the twentieth century, the modern student might be higher critic enough to call that a fable. As the Protestants worship only the Trinity, the modern miracle must needs be concerning the Saviour, lest some studious pupil might think that as the Virgin belongs solely to them, the Saviour belongs solely to the Protestants.

Father Escobedo said to a reporter, "It is true that when the religion of a country is in danger, that then the miracles are produced. A case not far away is when the Virgin of Lourdes appeared to the French and Prussians, indicating to them that they should fall back before the Marne. Of this miracle there are thousands of witnesses. And now that the Mexican Episcopate is going to begin a more active campaign than ever against the Protestants, this miracle is produced to stimulate the faith of the Mexicans." The reporter adds with fine satire, "And what we have seen is true and not to be doubted. I have a letter from a lady, Sra. Enriqueta de Paredes, in which she assures me that she saw the image of the heart of Jesus three days ago, and that she fell before it in devotion."

Whether Joan of Arc really saw a vision or thought that she did makes no difference to us. We know that she saw France in need of a leader and she supplied the need. When our Lord was on earth (so far as Scripture states) he never performed a useless miracle, and the only visions recorded in Acts are

positive and constructive in character. To believe that after twenty centuries, Christ should perform what appears to us a useless miracle, seems impossible. How much more like the Blessed Master to appear to some poor sinful homeless woman, and say to her, "I came to seek and to save that which was lost," or to say, "Come unto me all ye that are weary and heavy laden and I will give you rest." The very fact that the adherents of the Church of Rome fall to such "miracles," proves their utter ignorance of the life and mission of the Master, and why his sacred heart was pierced.

As Joan of Arc supplied the vision to France in the hour of great need, so it is the duty of the Protestants of the United States (for we are Mexico's only Protestant neighbors) to supply the true vision of the Saviour to suffering and lost people.

The writer has had visions. One night she dreamed that out on the plaza in front of her house, there was a clinic and a day nursery. The mothers brought their children in the morning and came for them at sunset, finding them clean, full, and happy. She bathed little babies, treated their sore eyes, and taught the mothers how to care for them. Alas, it was only a dream! But still the vision remains. For hasn't there been a vision back of every accomplished fact?

The Roman Catholics in their recent propaganda claim that the Protestants have no power, are not of God, because they show no miracles. In all the centuries of Protestantism they do not even claim any miracles, nor do they have saints. We answer that our miracles are in the lives of such men as Hadley, and our saints are such as Livingstone.

While the students of the College of the Sacred Heart saw the vision of the bleeding heart on the dead image, the students of our colleges at Coyoacan and San Angel were getting a vision of the Living Saviour. During the last four months of the school year sixty confessed their faith in him. Where was the greatest miracle wrought? Which vision will mean most towards the uplift of Mexico?



## INTERVENTION IN MEXICO.

REV. H. L. ROSS.

**T**HE wise Christian policy adopted by President Wilson in behalf of Mexico is bearing fruit. The progressive forces, in a peaceful presidential election, have chosen Sr. Alvaro Obregon (O-bray-gon), who took his seat as President of Mexico on December 1st. One thousand American visitors were present at the inauguration.

You may be sure that the Mexicans who are at all informed as to the real crisis through which they are passing, appreciate the moral help that has been given them. We were most agreeably surprised last spring, when one Sunday night the Rev. P. R. Zavaleta, the Mexican pastor of the Presbyterian Church of Zitacuaro, said: "I have a peculiar request to make of the congregation tonight. Mexico has a great friend who is sick. I am praying for him every day, and I earnestly ask the members of this church to pray for Mr. Wilson, the President of the United States."

Now, since it seems that armed intervention in Mexico by the forces of the United States has been averted, it becomes the Christian forces of the country

to make use of the unprecedented opportunities for giving to the Mexicans the gospel of salvation. The kind of intervention needed in Mexico is the intervention of Bibles and not bullets.

In a most illuminating book, "Intervention in Mexico," written by Dr. S. G. Inman, secretary of the Committee on Co-operation in Latin America, you will find much valuable information. Among other statements, Dr. Inman makes the following: "The United States Government spent enough on guarding the border and on the Pershing expedition into Mexico, during the year of the Columbus raid, to build in every town in Mexico of more than four thousand people, a college, a community center, a hospital and a church, and to equip them magnificently, and there would be left over a sufficient amount to endow the public school system of each of these towns with some \$700,000. There would still be left a tidy little sum of \$15,000,000 for other parts of the program of education and the production of good literature."

*Zitacuaro, Mexico, Jan. 5, 1921.*

## BRIGHTEST NEW YEAR IN MEXICO'S HISTORY.

**N**EVER in all the history of Mexico, from the time of Montezuma to the present, has a New Year dawned on the country under brighter skies than that of 1921. No cloud is in sight or threatens to overcast the brightness of the outlook, whether political, social or industrial. The new Government that took charge of the Republic on the first day of December found peace prevailing in every section. It found the finances of the country in better shape than for many years. It found the relations of the Republic with foreign countries in more promising condition than

had existed for more than a decade. It found commerce reviving on every hand, and it found capitalists ready and even anxious to assist in the development of the resources of the country. It found a willingness on the part of foreigners to lend material assistance not only in such development, but in educational and social lines for the betterment of the people. In a word, it would be difficult to suggest any great improvement in the outlook from whatever direction.

It is fitting that this should be the case, since the year 1921 marks the centennial anniversary of the independence of Mex-

ico from the domination of Spain. With the commencement of the second century of her independence as a nation, Mexico enters upon a period of peace and prosperity which nothing but the fatuousness of self-seekers can prevent it from enjoy-

ing to the utmost, and there is little to fear in that direction, so long as the present leaders are in a position to point out the route to follow and to guide the Mexican ship of State upon its proper course.

## THE CLASS OF 1920 AT SAN ANGEL.

ALICE J. McCLELLAND.

**I** TRUST no person who may read these lines is so utterly benighted and uninformed as not to know that San Angel is a suburban town near Mexico City, and that it is the home of the Presbyterian Normal School for girls. One might be excused, however, for not knowing that it is operated at present by the joint efforts of the Presbyterian churches, U. S. A. and U. S., having been founded in 1884 by the former. It was closed for a time during the thickest part of the revolution, but for the last five years has graduated a class each year, the members of which teach in our mission schools and otherwise serve in the mission work.

But the class of 1920 has been a winner ever since it started work. They were called "The Class of the Sardines" away back in their freshman days, because there were so many of them they always had to squeeze into the benches in the class rooms. Of course, fair reader, this does not mean a class like you see graduate from a university or anything like it. But as our plant only accommodates a student body of about one hundred, a graduating class of twenty-three isn't bad at all. One of the remarkable things about the class was that it grew as it neared the goal. Each year there were added to its number more than fell out.



The Class of 1920 at the Presbyterian Normal School at San Angel. The largest class in the history of Protestantism in Mexico.



The front of the school at San Angel.

if indeed any fell out. It culled from other schools that were closed by revolution or readjustment—from our old school at Matamoros, for instance. Four girls were from there and one of them came all the way back from Cuba to join it.

Another remarkable thing about the class is the rapidity with which they have been snapped up. By way of parenthesis, let me explain for the 'steenth time that our school year runs from February to November, so this class graduated the last of November and to-day, December 27th, some of them are already teaching and all of them have places secured. We had never graduated such a big class before, and we feared they would not find places, so we began in August to look for vacancies. But before the end of the school year we were trying to see how we would manage to supply all the teachers asked for. We could have placed half as many again without half trying.

This fact is exceedingly significant from a missionary standpoint, because it means that so many mission schools are in operation. Even a year ago our girls found trouble getting work because the government was turning off teachers and the mission schools were not open in any numbers. To-day there are more mission schools open than can be manned with the teachers available and the director-general of public instruction in a neighboring state recently appealed to us for

teachers to fill the places he was making vacant by turning off incompetent teachers.

It means also that political conditions are improved, since many of the schools opened recently by our mission especially, are in small villages where a year ago life was unsafe and a young woman could not stay in unprotected places without risking too much. I pause to rap on my typewriter table before proceeding with my article, because conditions have improved for a short time so many times before, only to go to pieces the day after one's optimistic comments were published, if indeed one were so fortunate as to get the article into print before the crash. However, we mean to make all the hay we possibly can before the next rainy season starts.

The class represented a pretty good part of the Republic, coming from nine states. Four were from our old Tamaulipas-Nuevo Leon field. Four were from our new Michoacan-Mexico field. Three were from Tabasco, nine from the Federal District and one each from the states of Oaxaca, Zacatecas and Jalisco. If you happen to know anything about the geography of Mexico, or if you have a map handy, you can see that these nine states cover the country, except the two extremes, the northwest and the southwest. As we confidently hope each girl will be a center of Christian influence this wide distribution is also significant.

But, lest you think the glory of the school is departing on account of losing such a number, I must add a word about the class next to graduate—two years from now, as we are adding a year to the course. This class is not so large, numbering fourteen, but the program they prepared in honor of the class of 1920 shows they are their worthy successors. This program was a drama in four acts, written and presented at commencement by the class. It was developed from a legend which they took from the encyclopedia in connection with the invention of printing, and was called "John Gutenburg." The play was an outgrowth



of their work in industrial arts and Spanish literature, but the girls planned the acts and wrote them out in groups. Many and varied were the suggestions that the committees received and judged. One girl suggested they put in a duel and have the wounded man shed blood from a bladder which she knew how to fix. Fortunately this suggestion was turned down.

After the drama was completed the rehearsals began, and some faithful coaching by one of the Mexican teachers helped the girls forget themselves and enter into the spirit of the acting until the Irish themselves would have found little to criticise in the presentation, as a fair example of amateur histrionic art. A professor in the audience was heard to say, "I have to remind myself from time to time that it isn't real." The girls who played John Gutenberg and John Fust, who, according to the legend, stole the invention, won special praise for their gentlemanly behavior, and Gretchen Fust, the leading lady, was indeed a star. The class plans to present Jacinto Benevente's play written for the children's theatre in Madrid, called "The Prince Who Learned Everything in the Books" when school opens again.

The class of 1920 has been graduated scarcely a month and yet we are already seeing how they pitch in to work and we are very much gratified thereby. One of the girls, one who wasn't a star at all, prepared two Christmas entertainments in congregations near her home. Two are doing visitation work during the vacation with a missionary social worker in



The whole cast of the drama, "John Gutenberg," written and presented by the ninth grade at the San Angel Normal School.

Mexico City. We understand that one is getting her wedding outfit ready to marry a Methodist preacher. And one, not the least useful, is doing the cooking here at the school for some girls left in the school during the long vacation until her school opens. And yet Mexicans are popularly supposed to be opposed to work, and spoiled for real work by education.

Even the trip home was made to render service by some of the girls, who distributed tracts and gospels on the train. A missionary who saw the Tabasco crowd on the boat at Puerto, Mexico, told me that they had their Bibles and hymn-books out on the deck and seemed to be making good use of them. I don't think we have ever sent out such a bunch of propagandists before. They seem to be determined to "preach the gospel to every creature" that they come in contact with at least.

## THE AGRICULTURAL POSSIBILITIES OF MEXICO.

E. D. TROWBRIDGE.

**S**PAIN'S agricultural production, especially remarkable in view of the fact that two-thirds of the country is mountainous or sterile, is largely due to irrigation. Mexico has many great areas which could, at comparatively small cost, be irrigated, and production in these

areas would be increased four-fold. Along the whole eastern coast, from Puerto de Mexico north to the American border, mountain streams tumble down from the great plateau to pour into the Gulf. Great stretches of fertile land, at an elevation of one thousand feet or more, are

crossed by these streams and could be easily irrigated. The land would have a supply of water throughout the whole year, instead of depending on rainfall during a four months' wet season. The flow of the Balsas River, turned on the vast area of flat lands in the States of Guerrero and Michoacan, in Southwestern Mexico, would develop the region into one of the richest agricultural sections of the country. In the north half a dozen rivers could be utilized to water lands which now produce nothing. Large

irrigation projects would involve a heavy investment, but the cost per acre would be very small. The increased production of the soil would add an immense amount to the wealth of the nation. There is probably no country in the world which has as great potential possibilities for agricultural development, and it is to be hoped that the government will be able to work out a program which will result in placing Mexico in the front rank of producing nations.—*Mexico To-day and To-morrow.*

## CHILDHOOD OF MEXICO.

L. BARRY ROSS.

FOR several years the Christian people and humanitarians of the United States have been deeply interested in the childhood of Mexico; but not until recently have the Mexican people themselves awakened to the need of the child: have seen the child as it really is being born, reared and brought up in the most degrading and awful conditions. Nowhere in the world have children been more neglected than in Mexico. Fifty per cent. of them coming into the world without name or home. I mean a legitimate name or a real home. Many of them are brought up in Pulquerias (pulque saloon) and houses of immorality, knowing nothing of purity, modesty or right living. It is a common thing to find a woman with from six to ten children, some living, some dead and from one to three or even more men at times are the fathers of these children. They seem to think nothing of their sins, indeed, they do not consider it a sin—only natural they should be men's slaves and toys. She works and suffers for her children, loves them and is all too kind to them, never training or restraining them. So we can readily see how depraved the great majority of the Mexican children are, born in sin, reared in sin, living their little cramped lives in the dirty streets and alleys, smoking, drinking pulque,

and using profane and obscene language, while yet mere babies. The food on which they are fed would kill pigs, much less tender babies. Then do you wonder that sixty-five per cent. die before they are six years old. Their mothers know nothing of pure food, hygiene or the value of pure water. Baths are unknown except in canals and rivers. This of course applies to the ignorant class which constitutes three-fourths of the people of Mexico. Go with me to the slums of Mexico City and see the poor, dirty, emaciated children—hundreds of them without homes, eating from the rubbish piles and garbage cans along the streets.

But we hope that this dark picture is going to be changed. While this is being written there is being held in the City of Mexico the first Child's Congress in the history of Mexico. Some of the leading men and women are being aroused to the dreadful conditions of the children. Among the delegates are found the names of men and women prominent in the affairs of Mexico from all parts of the country. There are lawyers, doctors, teachers, men of public life, scientists, editors, engineers, business men, heads of educational and philanthropic institutions. Here are some of the topics being discussed: Personal Hygiene, Prenatal Influence, Heredity, Juvenile Courts,

Care of Teeth and Eyes, Bad Effects of Coffee and Pulque on Child-Life, Better Schools, Better School Buildings, Play Grounds, Classes for Expectant Mothers, Treatment of Expectant Mothers, Care of Orphans. Let us hope and pray that great good may come from these discussions and that the men and women of Mexico may hear the great *heart cry* of the children of their country and may stoop down and lift up the child that is in their midst whose cry has been hitherto unheeded. Let us hope that pure milk instead of pulque will be provided for them and that they may be gathered into schools instead of left to roam the streets and that the children may come into their own and be brought in contact with those things which will lift up. Let us pray

above all things that they may come to know him who loves the children.

In the midst of this great need the Mission of Mexico longs to help relieve them. We need the funds and the personnel to open up day nurseries, kindergartens, social centers, playgrounds, places where the spirit of Christ may be manifested and where his truths are taught to the children of Mexico. Only as we lift up the child can we lift up Mexico. Oh, Christian teacher, Christian nurse, Christian doctor, do you hear the cry of the children, not of the Far East, nor yet of the Near East, but of the starving children, starving both in body and mind of your neighbor Republic, Mexico!

*San Angel, D. F., Mexico,*

*January 10, 1921.*

## CHRISTIAN INTERVENTION IN LATIN AMERICA.

By REV. G. B. WINTON, D. D., *Nashville, Tennessee.*

**D**ISTURBANCES of the world's peace are of two kinds, international and "intra-state"—to borrow a word from the railway officials. The Christian belief in the value of the individual, equality before the law, intellectual enlightenment and spiritual liberty, tend, without doubt, to unsettle conditions in those countries where government and privilege have been for the few at the expense of the many. Christian missionaries, working as did their Master, among the poor, contribute to this unsettlement. At the same time, their converts and the youths trained in their school are a leaven in the revolutionary groups that makes for moderation, for peaceful measures wherever possible, and for personal integrity. This contribution has been, in the Hispanic American republics, of hitherto unrecognized value, and the future will see its influence greatly extended. Evangelical missions in those countries have had as yet scarcely a generation in which to operate. On international relationships, their influence is much larger, though perhaps more dif-

ficult to appraise. All Latin America is bent on being republican, having taken the infection from the United States of America.

The commercial mind is frankly selfish. American business men in Latin America are concerned only with dividends from investments. The missionary, on the contrary, is concerned only with the welfare of the people. It is from them that he looks for spiritual dividends on his investment of life and labor. He believes that the Christian religion will help Latin Americans to a better government, and to improved economic conditions, but his direct objective is to raise the intellectual and moral level of the people themselves. Living among them, he comes to know them as no other foreigner ever knows them. On the basis of this knowledge, he invariably becomes their advocate. Over against the jibes of tourists, the contempt of investors and the book "cure-alls" of the politically-minded, he defends them for their docility, their hospitality and their native sprightliness.



The missionaries are against intervention by the United States. Training for citizenship is not to be handed down from above by a super-government, and at the point of bayonets. Virtually all of these unstable republics to the south of us are large enough and proud enough to force us, if we interfere at all, to do so by arms. See even the Island of Santo Domingo. Simple as the problem there seemed, those two dusky "republics" have become a veritable "tar baby" for American diplomacy.

The part played by men trained in mission schools in recent government affairs has not been overlooked. The Mexicans, the thoughtful Mexicans, of all classes have drawn two inferences that bear directly on the peace of Latin America. The first is that the missionaries are their friends and their true interpreters to the

American people, and second, that the missionaries represent the attitude of the great mass of normal, disinterested, fair-minded citizens of this country. The Mexicans wish to have peace with the United States, for they greatly dread a war that might lead to the loss of their national integrity, and they look to the missionaries to continue to help preserve that peace.

Of every Latin American country the same things will, in any issue, prove true. The missionaries are the friends and the true interpreters of those countries. They are engaged in a labor which will not only tend to make those republics better able to maintain pacific internal conditions, but will raise them to a level when collisions with other nations will be less likely to occur.—*Missionary Review*.

## SOME STRIKING INSTANCES OF THE CHRISTIAN INFLUENCE OF THE GOLDEN CASTLE GIRLS' SCHOOL ON THE STUDENTS.

MISS LEILA G. KIRTLAND.

"THE Head of this school is Jesus Christ," was the sentiment placed at the beginning of a book of school rules formulated by our principal, Mr. Ichimura. To make the students recognize this statement is the main object of the school. The few instances given below will serve to show that the recognition of Christ as Head has transformed lives.

There is a Japanese lady, who is now a Bible woman associated with a missionary of the Episcopal Church in Nagoya, who used to be a pupil of the G. C. S. At the time of her graduation she had not become a Christian, and, in fact, was very indifferent to the teaching. She married an army officer who was killed in the Japanese-Russian War. At the time of her bereavement she found no consolation in the false religions around her. She began to think seriously for the first time of the Christian teaching she had received while at school. She then read her Bible and soon found peace in Christ.

She is now one of the leaders in all Christian work in Nagoya, and of our school alumnae association.

A graduate of the G. C. S. has established a splendid Christian work in the city of Kobe. At the time of her graduation she was not a Christian. She became engaged to a young man who died while crossing from America to Japan. Upon receiving this news she began to recall the Christian teaching that she had received while at school, and to call to mind the glorious promises of life everlasting to those who accept Christ. Before long she was baptized. She is still unmarried and that has thrown all her energies into Sunday school work. She has established a Sunday school in Kobe independent of any church. By visiting the children's parents and teaching them Christianity, she has gradually formed a strong independent church.

One of our graduates of twenty-five years ago waited ten years for her fiance to become a Christian before she would



marry him. He is now an earnest Christian. They are living in Tokyo, where he is a professor in Keio University.

A new pupil of our school, who is now in our third year class, is a bright young girl, the only Christian in her family.

So strong is her influence in her family, that she persuaded her father to give up the liquor business. He is now in good circumstances, being the secretary of one of the richest and most influential men in his province.

### APPRECIATION OF MISSION COURT.

**A**FTER a little more than two months' stay at Mission Court, we are turning our faces toward Mexico. And as we leave the shelter of this splendid home, we wish to express our profound thanks and appreciation to every individual and organization which has had a hand in making it what it is—a delightful retreat for the drifting mission family. Mission Court has indeed filled a distinct need in our case. The old homes on both sides of the family are broken up, and while there are many relatives and friends who give us such a hearty welcome, yet we have been happiest to make our own home for at least a part of our furlough. We could have done this under no other circumstances so pleasant as those we found at Mission Court.

We wish to say humbly and gratefully to every loving spirit which helped to plan and bring into existence this won-

derful institution, that we have appreciated every detail of its comfort and tasteful, home-like arrangement. Mrs. J. C. Stewart and Mrs. George R. Cannon, by their constant and solicitous care, have interpreted to us the love of the whole Church, and we can but pray that what Mission Court has contributed to the pleasure and profit of our furlough may be turned back into service by increased missionary efficiency on our part.

Located, as it is, in the wholesome atmosphere of the Seminary and Training School, the missionaries have the very opportunities they most desire for study and for meeting the young people.

With prayers that the love of Christ may blend all our labors of love, both at home and abroad into one great pressing forward toward the coming of the kingdom, we are

Yours in his service,  
MR. and MRS. H. L. ROSS.

### TRANSLATION OF AN EXTRACT FROM REV. HONG CHONG CHOI'S OPEN LETTER TO THE CHURCH.

**T**HE young people of Korea must have the gospel given to them. It is thirty years since the American missionaries sent of God have worked in behalf of the Korea people. As a result of their labors there are today over 200,000 Christians in the land. We Korean Christians cannot thank God enough for the American Church and the Mission Boards that have labored so unceasingly for us.

To-day, as never before, the Korean Church realizes the necessity of winning

the young people of Korea to Jesus Christ. In order to properly carry on such a work, we must have more schools, academies and Bible training institutes, which we are not financially able to provide, nor experienced enough to direct. Because of the scarcity of missionaries and funds with which to carry on the work our anxiety is great, for we do not know how to meet and supply the needs of the young people. In our extremity we turn to you, who have taught us what we know of his love and providing care.



**Rev. Hong Chong Choi.**

My dear brethren and sisters in the Church in America, I am

Yours in Christ,

(Signed) HONG CHONG CHOI."

*Korea, November, 1920.*

The above extract, taken from a letter written by Pastor Hong, is a sample of many that come to our missionaries in Korea. They realize this to be the day of opportunity in Korea, and in their financial helplessness turn to the Church that has been responsible for their being brought this far in their Christian experience. Nothing could be more natural than for them to look to the "landlord" who provided the seed and the laborers for the planting, to send in the reapers, now that the harvest is ripe. And what a wonderful harvest.

Pastor Hong was imprisoned for over fourteen months, as a result of the political demonstrations in 1919, having been released only a few months ago. The church at Kwangju, of which he was pastor at the time of his arrest, paid the full salary to his wife during the entire time he was detained. They also supported another pastor who was called as supply.

## THE EMERGENCY IN KOREA.

Mrs. ROBERT KNOX.

I AM glad of this opportunity to talk to you awhile about the work in Korea, for to me it is the most wonderful work in the world. I can think of no greater privilege than that of living in a heathen land and watching it develop from darkness into light, from night into day, from ignorance, superstition and degradation to enlightenment and spiritual and social uplift. Right now we in Korea are witnessing one of the most remarkable transitions that has ever come over any land; and the years 1919, 1920 and 1921 will probably be recorded in history as the period of the turning-point in Korea's spiritual, social and educational life.

For thousands of years Korea was asleep; the people went on in the ways of their ancestors, neither knowing nor caring what the rest of the world was doing, content to live to themselves, satisfied with their primitive way of doing

everything. Even the style of dress and manner of living had hardly changed a hair's-breadth in centuries. The same thatched-roof, mud hut, the same flowing robe, the same black horsehair, fly-trap of a hat, the same degradation for women—all these had been in vogue since nobody knows when.

Now, however, the country is waking up and the people are beginning to realize that there is something else in the world beside their own little land. They used to think of America as some insignificant place just beyond the borders of their own great country, and one old woman once asked if two dollars and fifty cents would take her there. I suppose she was contemplating the trip and that was the extent of her savings. Even in the time since we came to Korea, thirteen years ago in November, a great change has swept over this place, which shows itself in every phase of life. When

we first came out no respectable woman was ever seen on the street unveiled, and very few women could read or write, and what is more to the point no one thought it necessary for them to learn. Now there are many respected Christian wives and mothers who have influence in their homes and many educated young Christian women who are capably leading meetings, teaching in the schools and working in the hospitals as nurses and doctors. Then there was not such a thing as an auditorium in all Korea, except in Seoul, for social gatherings, lectures and meetings were unknown. To-day the Koreans give lectures, musicals, entertainments and amateur theatricals and attend them in great crowds. In those days an evening of child's games would highly amuse even the most select company of Korean gentlemen, now we are put to it to find something edifying enough to interest the educated Koreans, who are graduated from our Christian college. Several years ago we could entertain almost any group of Koreans by explaining that the world was round instead of flat and that there was no dragon in the center of the earth, so that they need not fear to dig their wells deeper lest they disturb him. In this day nearly every Korean one sees has emerged far enough from this stage of ignorance to be eager to hear the latest news about the Peace Treaty, the League of Nations and the American presidential election.

Yes, Korea is waking up, and what is very significant she has at last come to realize that she has been asleep during the past ages. She knows now that she is woefully behind the Western nations, and she is eagerly grasping out after everything which she thinks will put her abreast of the times. Fortunately her native leaders are men of wisdom and vision, and they are teaching her that the factors which will most effectively contribute to her progress are Christianity and education. Whether these are given to her to any adequate extent will depend upon us. We have an unprecedented opportunity to mould a nation's future and the way to meet this opportunity will de-

pend entirely upon the backing we receive from the home Church. We need men and women and money. The people, especially the most progressive young people from the most substantial families, are crowding into the schools. No doubt many do not understand exactly what they seek, but at least they are all seeking light and progress, something better than they had in the past and they are giving us an unheard of opportunity to preach the gospel to them. Our schools are so crowded that for lack of dormitory and class room space we are going to have to turn away many children who will grow up in heathenism, unless you people of the home Church quickly send us money enough for new buildings. Young people who are eagerly crowding the churches now are going to lose interest very soon, unless more workers are sent out to teach them. They will not keep on inquiring forever, constantly being told that the missionary in charge of their district will eventually reach them, after he has visited his twenty-five other waiting churches. If we do not quickly meet their needs they will either fall into callousness or indifference to Christianity, from which it will be exceedingly difficult to win them, or they will turn to the Seventh Day Adventists or Christian Scientists or some such sects which forever lurk in the background ready to pounce upon them.

Several decades ago Japan was just as open to the gospel as Korea is to-day. The churches did not adequately meet the need for men and money and Japan has sunk into the most dreadful state of materialism it would be possible to imagine. Are we going to be guilty of the same neglect in the case of Korea? Think of the marvel of an awakened nation plastic in our hands! Think of holding the power to mould it as we will! Then can you imagine our letting go, giving up, dropping this potential Christian nation in the making, or working at it in a wholly incompetent way for the lack of a few dollars and the lives of a few consecrated men and women. The missionaries on the field are working as



hard as they can, but the workers are too few. For our small force to try to handle the situation is like asking a handful of men to stem the current of a great river and direct it into a new channel. Such a feat can be done, but it requires many

workmen to accomplish it. We have the opportunity to direct the river of the awakened thought of this nation into the channel leading to the kingdom of God. Let us not fail to complete the task for lack of equipment.

### OUR HOSPITAL AT LUEBO.

OUR readers have, no doubt, already seen the letter of Rev. Motte Martin published in the *Christian Observer*, telling of the disaster to our hospital at Luebo. In a note to Dr. Armstrong, Mrs. Stixrud writes as follows:

"Just a note to tell you of our big loss last week at the hospital Friday morning, August 20th, at 6:45 A. M. The pharmacy building went up in flames. Dr. Stixrud had given orders to one of the new hospital boy's to put some gasoline that was in a large drum into a smaller tin and the youngster spilled some on the floor and while waiting for the other to run out he thought he would see if it would burn on the cement floor, so he struck a match and of course the entire building was lost as we have no means of fighting fire. All of our medicines were lost, as well as the electric plant and all the fixtures. The place was

just about finished and we were so proud of it and it has made us all very blue, for we figure the loss at about \$8,000 or \$10,000. It puts us in bad shape for medicines. The state gave Dr. Stixrud the privilege of getting anything they had. This helped us some, and we get a few quinine tablets for the missionaries, but it will cut down our medical work very, very much. We will have many things to replace. We moved the few bottles that were saved into two small brick rooms that were our obstetrical rooms, and started our dispensary work this morning, so that we only lost five days. The natives are crying because they cannot get medicines as they did before, but we hope that supplies can be here soon."

Sincerely yours,

(Signed) MARIETTA STIXRUD.

### AN URGENT EQUIPMENT NEED.

WARREN H. STUART.

ONE of the great forward steps in China in recent years has been in the line of medical education. The China Medical Board (Rockefeller Foundation) has established a \$6,000,000 Medical School in Peking, which is one of the best in the world. Two of our old students are studying there now, one of them standing first in the entrance examinations at Shanghai. The China Medical Board will soon establish another

high-grade medical college in Shanghai. To this and to the Peking Medical College our school and others of the same kind are feeders, and more and more will there be the demand for pre-medical preparation such as we want to give. But pre-medical preparation, outside of English and Chinese, is largely a matter of thorough training in physics, chemistry and biology. We have and are getting skilled teachers along these lines, but we





A panorama of Hangehow Christian College.

are woefully lacking in scientific apparatus with which to teach in anything like a modern and satisfactory way. A science hall, sufficient to meet all requirements for many years to come will cost about \$60,000; apparatus \$20,000.

### TO THE "HOME FOLKS."

GARANHUNS, PERNAMBUCO, BRAZIL.

Dear "Home Folks":

IT MAY be, for some of you friends, that the above address is the first information that you have received of our being moved by the mission to a different station, so I will say that, at least temporarily, we have been sent to Garanhuns to supply the vacancy which will be made next year by the return to the United States of Mr. and Mrs. Thompson, of this station, for their furlough. Garanhuns is a small mountain town of about 10,000 inhabitants, and our principal work here is a school, in which we have something over one hundred and fifty pupils, under the direction of the Thompsons. Our Mission Press is also located here, and this is the center of our publication work. Mr. Thompson is editor of the adult Sunday school lesson helps, as well as of two of the church papers. We wonder at the great amount of work Mr. Thompson does, and it is rather scary to think of trying to take his place during his year's absence, although taking only a part of his work.

We are very comfortably located now, this being the second house we have oc-

cupied since coming to Garanhuns. This one was left by another missionary recently, who had to move to Recife on account of health. We have a nice yard and plenty of rooms, at present. These will be more than filled, however, when we take in the school boys that are now living with the Thompsons. These come to us in a few days, and we are wondering how we will care for and manage them. A boarding department is being forced upon us, for from all over North Brazil requests have come to Mr. Thompson to take boys into our school here. This is one of the greatest needs of our mission, a boarding school for boys, and the mission has already requested the Executive Committee to establish one here. It will take a large outlay of money, but we know of no investment that will bring in better returns, nor a need which is more urgent. But I will not be able to discuss our needs at this time, so will just ask you to keep up with them as they appear in the church papers.

May I not request you to pray earnestly for us here in North Brazil? Pray for Mrs. Taylor and me as we take charge of the work of this station, in which there is much responsibility; pray

for our mission as it plans for extensive development, and as it faces distressing needs for men and money; and pray, too, for the native church as it is facing a critical stage in its development, when much of the responsibility of self-management and self-support is being thrown onto it. We feel especially the need of your prayers.

When this letter reaches you, it will be about Christmas and New Year times, and for these seasons Mrs. Taylor and I send our heartiest greetings and very best wishes for the greatest joys of the year. It is at such seasons of the year that we long most to be at home with those we love, and we will be thinking of all of you as you celebrate these days of so much happiness. Our hearts and our love will be there with you.

The joy of our lives these days is our little "man-child," who is crawling everywhere and never still a minute. We never

imagined that a baby could be such a joy, and it is hard to keep from giving him too much attention and petting.

I want to take this opportunity to thank the many friends who have written to me expressing their sympathy at the death of my father recently. It is such thoughtful kindness on the part of friends that has greatly helped in bearing the sorrow that has come to us, and we thank God for our friends. It is especially comforting to know, through your letters, of the noble way in which mother has borne her sorrow, and it is just another proof of the goodness and faithfulness of our God, in helping and comforting at just such a time as this.

We are very anxious to hear from you, and hope that you will not forget us in the next mail.

Very sincerely, yours in the Master's  
service,

GEO. W. TAYLOR, JR.

## MORNING STAR KINDERGARTEN.

MISS LEILA G. KIRTLAND.

I WISH I could make you see the Japanese house so crowded with little live Japanese doll babies that they are constantly getting in each others way. They even have to do their gym exercises in the circle sideways, because they are so close to one another. This contact does not tend to reduce the number of hair-pullings or cuffs or wails. But the work and the play goes merrily on just the same. Mrs. Ichimura, the wife of our principal of the G. C. S., has charge of this kindergarten. She is a delightful person and the children just adore her. She has two former graduates of the G. C. S. to assist her. About seventy children sometimes prove too much for these three and Mrs. Ichimura's young niece is called in to help. We are hoping some one will build us a house for the Sunday school and the kindergarten at the Kinjo Church (Golden Castle Church). The church needs more

Sunday school room and the kindergarten needs a house, so if we could combine the two it would be fine. There is enough room on the church property for such a house. Our special thank offering in the kindergarten this year was for the benefit of the Russian refugee children in Siberia. At Christmas one little boy brought his offering wrapped up in a piece of paper and addressed to "Mr. Christmas." The children of this kindergarten are mostly from the small merchant class, but there are a few children of army officers. At a neighboring kindergarten not long ago there was a celebration of the Emperor's birthday. The teacher in explaining about God said that he was far greater than the Emperor. This was told by the child at home and the result was that the child was taken out of the kindergarten. The military class is the hardest to reach, for they have an idea that Christianity is a foreign religion which tends to make

the Japanese unpatriotic. The little children teach their parents and big brothers and sisters many things by singing the kindergarten songs, and reciting the Bible verses at home. It is wonderful how those tots can say their Bible verses. One day two of the Morning Star children met a child from another Christian kindergarten on the street. A dispute began as to which kindergarten was the

best. The argument became so heated that they almost came to blows, when the larger of the two from the Morning Star put out his hand to part the two belligerents, saying, "You mustn't fight, you know because the Bible says, 'Love your neighbor as yourself.'" Doesn't that sound like the old-fashioned Sunday school story?

## NEWS ITEMS FROM MUTOTO.

REV. A. HOYT MILLER.

**A**T THE regular monthly meeting of the Mutoto Station the first of July, a good part of the Mutoto work changed hands. Messrs. Crane, Rochester and Dr. King had been holding the fort up to that time. The time for the Crane family to go home having arrived, it became necessary for others to take over their work. The Millers had been training for this work, but it proved too big a job for two freshmen to handle. Mr. Crane's part of the evangelistic work fell to Mr. Rochester, the day school was tabled, awaiting the arrival of the Smiths. Dr. King came in for his part and the Evangelistic School and farm fell to the Millers. Those of you who have never been dropped down in the midst of 150-200 African boys, unable to hear near all that they say or able to meet half their wants, do not know the fun of falling heir to an African school or theological seminary.

On July the 9th, the Cranes' caravan left Mutoto, in the midst of all the muoyo webe (life to you) that the village could afford. Their first stop was at Lusambo, where they caught a boat down the river. All natives, as well as missionaries had learned to love the Crane family, and hated to see them go.

The Smiths arrived in Mutoto July the 23rd, after a long drawn trip from America. They were welcomed by the same diyoyo (noise) of muoyo webe that had sent the Cranes away some two

weeks before. They had spent ten weeks en route, after reaching Matadi, so that naturally they were tired, but all were well and soon ready for work again. Their arrival refilled our ranks and now we are seven strong again and four children. Soon after Mr. Smith's arrival he preached a sermon in English from Heb. 12:1, "being compassed about with so great cloud of witnesses." His thought was, that though the cloud of witnesses spoken of here had died long ago, yet there lives a greater cloud of witnesses at home who by their faith in us, gifts to us and prayers for us, indicate that they expect us to lay aside every weight that so easily besets us out here and run with patience the race that is set before us here in this heathen land. His sermon helped us all and we are going to do a little more to "carry on." We want you to continue your witnessing for us, particularly in the last named way.

Mr. Rochester is pushing his brick work with all his strength. During the month he has burned 111,000 bricks, and now has almost that many more ready to burn. He hopes to get 250,000 this dry season.

A new institution at Mutoto is the Girls' Home. For several years the missionaries have felt the need of such a home, but have been unable to begin it. Now a small native mud house is most completed under the direction of Dr. and Mrs. King. Mrs. King will have charge

of the home and will soon have it full of girls. Those who have not seen the life of the girls and women out here, do not know how much this home will mean to the girls who will live in it.

The first money panic that Mutoto has ever experienced has come this month. The panic covers most of the Congo, and so far as I know is the first one ever known in the Congo. The natives, particularly those this far inland, have not learned the value of a paper franc and will not accept it as pay for their work. For this reason we are forced to get silver. We suppose that because of after war conditions Belgium has been forced to call in some of her silver and for that reason we are unable to get it. Also our salt and mission cloth has run short, so that we have practically no means with which to pay our workmen. The result is that on to-morrow, July the 31st, we will have to turn off a good part of our work line. We hope, however, to be able to keep

the farm and brick work operating. Messrs. Rochester and Smith, both had hoped to take trips during August into the outstation work, but now that we can get no money they will be unable to do so.

To-day, July 30th, the Evangelistic School is vacating for one month. The boys leaving force us to employ regular workmen on the farm or miss a crop. August being the planting month in the Congo. You should have seen the joy in the faces of the boys this morning when we salted them to go home. They were just as happy as a crowd of freshmen in any college going home for their first time. The crowds going to Luebo and Lusambo, asked for a paper with all their names on it, to show to the missionaries that they had a clear record. Along with their many failures and weaknesses, you can see from this that they have good in them and want to do the right thing.

*Mutoto, Congo Belge.*

### HIDDEN TREASURE.

1. "Shaken with sobs, sheds tears of fire"—what is the reason?
2. Wherein lies Mexico's only safety?
3. Mexico a menace and an opportunity—how?
4. What could have been done for Mexico, with the money the U. S. spent on the Pershing Expedition and guarding the border?
5. A vision of the bleeding heart of the Saviour—sixty students accepted Christ—which was the greatest miracle?
6. A new periodical—what is its name and nature?
7. Two urgent needs—what are they?
8. A wonderful record in a few years—what?
9. If the Zionist Movement were successful—what might it mean?
10. A money panic in the Congo—why?
11. A "boarding department" forced upon them—how would you like it and what would you do?
12. Waited ten years for her fiance to become a Christian—where?
13. What would help the Morning Star Kindergarten very much?
14. Korea "then" and "now"—what is the difference?

Mankind may have a thousand tongues,  
but it has only one heart, and that heart  
understands one language the whole world  
over—the language of Divine Love.





Mr. and Mrs. James  
H. Wray.

Little Carrie Eliza-  
beth Wray.



### PERSONALIA.

**T**HE friends of Dr. and Mrs. D. W. Richardson, of Nanking, will deeply sympathize with them in the loss of their little boy, an only son, who died from the effects of an accident suffered while riding his bicycle. At first the injury was thought to be trivial, but after three weeks blood poisoning developed and he died on November 24th. The Lord hear them in the day of trouble; send them help from the sanctuary and strengthen them out of Zion.

During the month of January Mr. and Mrs. James H. Wray and Dr. L. J. Coppedge, formerly of our African Mission, went down to Mexico to take part in the work in our new field. Mrs. Coppedge will go later. We have not yet been advised of their station assignments, but Mr. and Mrs. Wray will probably be located at Toluca, and Dr. Coppedge's station will probably be Morelia. He will open our medical work in that field.

### SENIOR FOREIGN MISSION PROGRAM FOR MARCH, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—MEXICO.

Hymn—"Ye Christian Heralds, Go Proclaim."

Prayer—Of Invocation.

Roll Call—Answer with the name of a station in our Mexico Field.

Minutes.

Business.

Devotional—Psalm 98.

Prayer for the needs of Mexico.

Solo—Selected.

Quiz—Hidden Treasure.

Topical—Monthly Topic.

Our Chance Next Door.

Intervention in Mexico.

A Modern Miracle.

Hymn—Saviour, Like a Shepherd Lead Us.

Prayer for our missionaries in Mexico.  
Map talk.

Hymn—The Light of the World is Jesus.  
Close with the Mizpah Benediction.

#### SUGGESTIONS.

It would be well to review our work in Mexico that is so new. Back numbers of THE SURVEY will give the necessary information.

On a map of Mexico, locate our stations, and give something of the work done.

Pray earnestly for Mexico, that a permanent peace may come, and that we may grasp our opportunity, and thus do away with Mexico as a menace.

## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

## January.

Receipts applicable to regular appropriation—		
	1921	1920
Churches.....	\$ 70,794 16	\$ 79,774 72
Sunday Schools.....	972 82	1,384 61
Sunday Schools—Korea.....		1,426 90
Sunday Schools—Mexico.....	746 76	
Sunday Schools—Miscellaneous.....	34 84	15 00
Societies.....	12,995 06	10,975 45
Societies—C. E. Missionaries.....	141 50	540 88
Societies—Miscellaneous.....		10 00
Miscellaneous Donations.....	4,017 46	4,588 19
Miscellaneous Donations—Sundries.....		27 50
	<hr/>	<hr/>
	\$ 89,702 60	\$ 98,743 25
Legacies.....	9 95	1 98
	<hr/>	<hr/>
	\$ 89,712 55	\$ 98,745 23
Ten months, April 1, 1920, to January 31, 1921, inclusive—		
Churches.....	\$503,296 26	\$463,130 95
Churches—Miscellaneous.....		42 02
Sunday Schools.....	11,347 66	11,109 15
Sunday Schools—Korea.....		24,301 20
Sunday Schools—Mexico.....	23,784 12	
Sunday Schools—Miscellaneous.....	887 95	808 47
Societies.....	93,628 46	84,639 75
Societies—C. E. Missionaries.....	1,790 12	3,039 24
Societies—Miscellaneous.....	82 69	279 75
Miscellaneous Donations.....	38,653 75	54,349 02
Miscellaneous Donations—Sundries.....	29 31	196 11
	<hr/>	<hr/>
	\$673,500 32	\$641,895 66
Legacies.....	3,289 39	2,348 44
	<hr/>	<hr/>
Total regular budget.....	\$676,789 71	\$644,244 10

To show the situation clearly, attention is called to the following statement applying to the regular budget work and the deficit from former years:

The initial appropriation for year ending March 31, 1921.....	\$1,172,372 18
Deficit March 31, 1920.....	164,622 07
	<hr/>
Receipts to January 31, 1921.....	\$1,336,994 25
	<hr/>
Amount needed to March 31, 1921.....	\$ 660,204 54

The receipts for objects outside the regular budget (\$87,965.95) have been covered by special appropriation outside of the above.

EDWIN F. WILLIS, Treasurer.

# THE JUNIORS

## THE STONECUTTER AND THE MOUSE.

By BERNARD SEXTON.

WHEN Brahmadatta was reigning at Benares, the Bodhisattva was born as a stonecutter's son, and he grew up well versed in his father's craft. He was cutting stone in a certain village that had fallen into ruin and been abandoned. The last inhabitant had moved away long since and the jungle was already in the streets.

A rich merchant had once lived in the village. He had died without telling any one of the hiding place of his treasure. The merchant's wife alone knew, and she lived on after him guarding the treasure until she became a miser. After she died she was reborn as a mouse and lived in the cellar where the treasure was hidden.

The Bodhisattva knew nothing of this. He was a happy stonecutter and he worked alone in the village cutting up stones that he carted off to town once a month. As he worked near the treasure cellar the little mouse used to watch him, and when she found that he killed no living thing she ran about fearlessly under his feet.

One day the mouse thought, "What a pity I shall die and no one then will know where the treasure is. I will share it with this good man." She went down into the cellar and putting a coin in her mouth, returned to the corner where the Bodhisattva was at work. "What do you wish, little mouse?" he asked. "Take this coin, sir, and buy meat for us both," answered the mouse.

From that time the Bodhisattva bought meat for himself and the mouse, sharing it with her, half and half. Suddenly a cat appeared and captured the mouse. "Oh, sir," cried the mouse from the cat's mouth, "do not eat me."

"Why not?" asked the cat. "Am I not hungry? Are you not a mouse?"

"Because, if you spare my life I will give you meat every day. But if you eat me, you'll have me only once."

"Very well," answered the cat, "we'll try it. But do not miss one day!" And he gave the mouse a terrible look.

Now the mouse shared her meat with the cat, and all went well until a second cat appeared. He, too, caught the mouse, and she was forced to make a deal with him, so her share of meat was divided in three parts.

In a week a third cat appeared and she was forced to divide with him. The little mouse began to grow thin with worry and starvation. The Bodhisattva noticed this. "Little friend," he said, "why are you getting thin? Are you practicing asceticism?"

"Oh, no, sir," answered the mouse. "I am supporting three cats." And she told him the whole story. He laughed, and taking a block of pure crystal he hollowed out of it a little nest for the mouse. "Now get in there," he said, "and if any one abuses you, tell him what you think." The Bodhisattva hid himself and watched.

In a little while a cat came along and saw the mouse. "Well, why are you not getting my meat?" he cried.

"Go get it yourself," squeaked the mouse boldly.

"For that you'll die," cried the cat in a rage. He made a furious spring for the mouse, banged his head against the pure crystal and died.

Another cat came along. "Here you!" he cried. "Meat! Meat at once! How dare you sit there, when I am hungry!"

"You bring me the meat, lazy eat,"

ordered the mouse. "I will wait on you no more!"

The cat gave one terrible look at the mouse, and sprang at her and died against the crystal. The Bodhisattva drew the dead cat to one side.

The third cat walked in before long. "Well, I've been looking for you, miserable mouse," he remarked. "Go get meat at once and don't let this delay happen again."

"It will happen every day from now on!" answered the mouse. "Leave my presence, you wretched beast"

"Yow! Grrr!" cried the cat, making a furious spring at the mouse. He struck the crystal's edge and died of shock.

The mouse came out and thanked the Bodhisattva. "For saving my life I'll show you all the treasure," she said. "Come."

She led him to the cellar and gave him the vast treasure. He took it and built him a house, near the city, taking the little mouse along with him. He became a builder of beautiful palaces and lived a long life until, in the end, he passed away to fare according to his deserts.

### V. V. V.

My Dear Children:

Last year I wrote to you about my class "Excelsior." Maybe some of you remember that it was a class of Sunday-school boys. Well, when school opened this year and Sunday came around, the superintendent announced that I should have a new group of boys, and that "Excelsior" was promoted to a man teacher. My new boys, when we began to organize the class, wanted to be called Excelsior, too. You know Mexican boys and girls are just as big copy-cats as some Americans. But I said, "No, the Excelsior boys don't want us to take their name, nor their pins, nor colors, nor verses, nor hymns, nor anything. We must get everything new." Then something funny happened. There are several big daily newspapers in Mexico City with names like these, *Excelsior*, *Universal*, *The Democrat*, *The Revolution*. Some of the boys thought we had gotten our name Excelsior from the newspaper, and they didn't like any of the other names. So I suggested that we should choose some words and use the initials like secret societies.

They were delighted. One boy suggested *Fe*, *Firme*, *Fiel*; but another said, "No, somebody might say *feo* instead of *fe* (*feo* means *ugly* and *fe* means *faith*). At last we decided on *Verdad*, *Valor*, *Virtud*. Do you know enough Spanish to guess what they mean? If you can

guess them all three, write me a card and tell me. I'll give you a hint. The boys had a verse for each word.

*Verdad*—Prov. 8:7.

*Valor*—1 Cor. 16:13.

*Virtud*—Matt. 5:8.

Of course in English it won't be V. V. V. Now those are enough hints. Another month I am going to publish the names of all the boys and girls who guessed the answers correctly.

My boys were so happy because a class of girls in St. Louis sent them some cards and they translated them into Spanish, and then they wrote cards back to the girls in Spanish.

I was made very happy when my boys joined the Church before they left for vacation. Some of them will never return, but I know they have not said good-bye to V. V. V., and I am hoping that they are telling their friends about Jesus. I gave all of them pocket testaments with V. V. V. in gold letters and book marks in their class colors, blue and gold. One boy has written to me that he is praying for the time when his whole city shall be conquered for Christ.

Would you like to know the boys names? Frederico, Angel, Pedro, Gustavo, two Juans, Genaro, Silverio, Elias, Carlos, Jesus, Enrique, Rodolfo, Francisco and Cenohio. Doesn't it seem strange to you for parents to name their children Ang-i



and Jesus? But it is a custom in Mexico to name a child for the saint on whose day he is born. I used to know a man named Joseph Mary. There are more Johns and Maries than any other names, but almost as many Peters and Guada-

lupes. (Peter is English for Pedro.) Guadalupe (or Lupe for short) is their favorite name for the Virgin Mary.

Your loving friend,  
Mrs. R. C. MORROW,  
Ave. Paris 4, Coyocacan, D. F., Mexico

### JUNIOR FOREIGN MISSION PROGRAM FOR MARCH, 1921.

Arranged by Miss Margaret McNelly.

TOPIC—MEXICO.

Song—Hark, 'Tis the Shepherd's Voice.  
Lord's Prayer in concert.  
Roll Call—Answer with the name of one of our missionaries in Mexico.

Song—Shine for the Lord.  
Close with the 23rd Psalm recited in concert.

#### SUGGESTIONS.

Place the Scripture texts on the blackboard and let the children read in concert. Or give out the verses before the meeting, let each child learn his or her verse. Have the first letters cut out of cardboard (or have each child cut the letter of his or her own verse), as the verse is recited let the child go forward and face the other children, holding the letter in front of her. The verses in order will spell MEXICO.

Minutes.  
Business.  
Collection Song.  
Offering.

Scripture—  
My son forget not my law, but let thine heart keep my commandments.  
Early will I seek Thee.  
'Xcept ye repent ye shall all likewise perish.  
In the Lord I put my trust.  
Commit thy works unto the Lord and thy thoughts shall be established.  
Our fathers trusted in Thee and Thou didst deliver them.

Let the children tell what our new field in Mexico is like. The editorial in the current issue of THE SURVEY will give an idea of the beauty and attractiveness of the scenery. Let them tell also of some of the products and richness of the country, and also its history in recent years.

Prayer for the children of Mexico.  
Quiz—What do you know about Mexico?  
Song—Selected.  
Letter from Mrs. Morrow—V. V. V.  
Fable—The Stonecutter and the Mouse.

Make earnest prayer for the work and workers at this time, and that many may give their lives for service in Mexico.

### EZIGUIA.

In a tiny plaza far back in the hills lived Don Juan Alvarez, his wife and three little children.

It has long been the custom in this part of the country to let one child live with the grandparents or other relatives, so it was not very strange for Don Juan and Dona Anita to give away little Eziquia.

Dona Anita, the mother, was an invalid and it was hard to take care of the little ones; so they decided to give away one of their dark-eyed babies to her uncle and aunt—Don Jose and Dona Eloisa Garcia, who lived in Rosales Plaza not very far away. How happy Don Jose and Dona Eloisa were, for there were no children in their home, and this was to be their very own little girl to love and keep.

Sometimes Eziquia went to see her own papa and mamma, but they were more like an uncle and aunt now, and the sister and brother like cousins.

Did Dona Anita miss her little Ezi-

In her new home she was contented and happy; and filled the house with laughter and joy as the years passed by. Then school days came, and one year



**Mexican Sunday School, Dallas, Texas, operated jointly by Methodists and Presbyterians, with a Presbyterian man in charge.**

Don Jose took little Eziquia to the Nueva Paz Mission School. It was a Protestant school, but the teachers were friends of all the people in Rosales and he was willing to trust his daughter to their care. Sometimes he would say: "*Ten buen cuidado de mi hijita, lengua?*" (Take good care of my little daughter, will you?) There were nearly one hundred boys and girls in the school and Eziquia was very happy there.

Weeks slipped by into months, and months into years, while Eziquia played, studied and learned.

Don Jose, with pride in his voice, would ask: "Is my little daughter learning?" Even Don Juan was contented to know that his "given away child" was being educated in the difficult English language, for nearly all Spanish-American children in the valley of Rosales are trying to learn English; they realize that they must master it if they expect to have equal opportunities with the Americans in the new state.

Eziquia's own and her adopted parents were Catholics, and she was only a little girl; but in the Presbyterian school she had learned to be a Protestant and to serve Jesus; so she told her adopted father about it, but he said: "No, not yet. Wait until you are a little older and know more about it."

About seven years had gone by since Eziquia was told to wait. Then a minister came and he, with the help of two evangelists, held special services in the

mission schoolhouse. Earnestly they told the "old, old story," again and again. Eziquia heard and she was old enough, at last, to understand what it meant to leave the religion of her fathers and unite with a Protestant church. Ridicule, scorn, perhaps many kinds of persecution would be her lot; but again she told her adopted father that she wanted to join the Presbyterian Church, and this time he answered: "You are old enough, now. You must be your own judge. I will not interfere with you in the religion that you choose to follow." Double joy came to the faithful little girl, for her adopted mother joined with her.

Rapidly the news spread and soon her father, Don Juan, heard that his child had joined the hated Protestant Church. It could not be true! It must be a false report! His child? Never! He would go at once and see for himself!

"Take her out of that Protestant Church," he commanded, "or I shall take her home with me."

"No," responded Don Jose. "I did not command her to join it, and I will not take her out of it. She joined that church of her own free will and I will not interfere with her in matters of religion."

Don Juan grew more angry and more determined that they should obey him or suffer for it. Eziquia begged to stay with Jose and Eloisa; but it was useless to plead. They tried to reason with him but he would not listen.

For thirteen happy years her foster parents had loved and cared for her. This demand was hard and unjust, but she was not legally adopted—only given to them—and Don Juan turned angrily away from their pleadings.

"Leave that religion and I will leave you here," he said to Eziquia. But father and daughter were both equally determined: "You may take me away into a lonely canyon and leave me there, but I will not leave my religion," said Eziquia. Her father was furious and threatened her. "You may kill me if like, but I will not leave my religion. You cannot

give me salvation—only Jesus can save me, and I will not reject him.”

So Eziquia had to go with her angry father, and Don Jose would not be comforted. He consulted many lawyers to see if there might be some law by which they could compel Don Juan to return Eziquia to them; the lawyers could give him but little hope. During these days of trial the faithful evangelist went to the different homes where the family and relatives would gather, and prayed with them and encouraged them. Don Jose went to the mission cottage, too, and said to the teachers: “Pray for us.” So they worked and prayed.

Meanwhile poor little Eziquia was growing pale and thin, but faithfully trusting in God, never wavering.

Don Juan would not let her go to

school, would not let her study nor even read. How hard it was!

Slowly the days slipped by into weeks and the weeks into a long month. She was weak and sick, and there was no love there to strengthen her.

Suddenly the clouds of grief were driven away. How? We never knew, and they never cared to tell. The word passed from lip to lip: “Eziquia has come back!” Rapidly the news spread, for three plazas were closely watching the struggle. How happy the reunited family! After the darkness had come the dawn.

“Tried as by fire” was the faith of this little girl, but it held firm through every trial, and through the deepest sorrows, and Eziquia is happy to-day in her life.

## JUNIOR HOME MISSION PROGRAM FOR MARCH, 1921.

Prepared by Eleanora Andrews Berry

### NEW RECRUITS FROM OUR SISTER REPUBLIC.

1. Hymn—Tell Me the Old, Old Story.
2. Scripture, Acts 17:16, 18-31.
3. Prayer—For the Mexicans in Texas, that they may be taught the truth about the God Whom they “ignorantly worship,” and about His Son and our Saviour.
4. The Mexicans—Who, Why here, How many, Where?
5. Our Work for Them—Latest facts, Advance Field, Texas-Mexican Presbytery, Tex.-Mex.
6. Eziquia, a true story, but not our work.
7. Our Greatest Need Now
8. Prayer—For the blessing of God upon our great and growing work for the Mexicans, that workers may be found and that the school for girls may soon be a reality.
9. Hymn—The Sweet Story of Old.

#### NOTES:

4. Get some facts from history and from articles in Senior Department. The Foreign Mission Department of this number contains something about the Mexican people.

5. Get information on our own work from “Our Home-Foreign Work,” free, from Literature Department, 1522 Hurt Building, Atlanta, Ga.

7. Discuss the need for the Girls' School.

### SOLVING THE PROBLEM.

By H. Oxley Stengel.

A labor of love is never *hard*—  
No matter what's involved;  
If we can learn to *love* our work  
Then *half* the problem's solved.  
For what we love to do is *play*—  
Not tiresome *task*—and so  
It's in our hearts where *discontent*  
Or *happiness* will grow.  
And if we show a smiling face  
And willingness to *do*,  
I think we'll help to end “*unrest*,”  
(At least for *us*), don't you?

—Junior Red Cross Service.

# HOME MISSIONS

REV. S. L. MORRIS, D. D.,  
EDITOR.

MISS ELEANORA A. BERRY,  
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

OUR MARCH TOPIC—THE MEXICANS IN THE UNITED STATES.

## *The Latest Facts About Our Mexican Work in the United States*

The Mexican work of the Presbyterian Church, U. S., is at present confined to the State of Texas and is under the jurisdiction of the Synod's Home Mission Committee.

There are twenty-nine organized churches with twenty-one hundred members, ninety-four out stations and nineteen workers.

New church organizations are planned at thirteen places this year or just as rapidly as pastors and evangelists can be secured to care for them, as follows: Alice, Sugarland, Port La Vaca, Cuero, Yoakum, El Campo, Wharton, Freeport, Goose Creek, Calvert, Ben Arnold, Granger and Roane.

Four new cottage dormitories are in course of erection, or provided for, at Tex.-Mex., the Industrial Institute for Boys at Kingsville. The building program for the next three years at this school calls for \$90,000.

An Industrial School for Girls is in the plan for the immediate future.

The Presbyterian Theological Seminary at Austin has agreed to add a Spanish-speaking department for the training of Mexican pastors and evangelists and lay workers to be opened this fall.

One-tenth of the entire Mexican nation has come into the United States in the past twenty years, one million six hundred thousand, and it is estimated that about one-half of this number are in the State of Texas.

One superintendent states that there is need for at least one thousand Protestant Mexican churches in Texas, whereas the number at present will scarcely reach one hundred, of all denominations.

Another superintendent states that there are two hundred and fifty towns and villages in Texas without a Protestant work of any kind.



## MISTAKES ABOUT MEXICANS.

MRS. J. H. HEALD, *Albuquerque, N. M.*

IT IS now twenty-four years since we moved into a border town of Arizona, separated from Mexico by "an imaginary line" only, as the old-fashioned geographies used to call the parallels of latitude and meridians of longitude. I remember that we estimated the population on the American side of the town at that time as "Five hundred Americans, two thousand Mexicans, and ten thousands dogs." Incidentally, I may say that the proportion has changed since that time, but that is not to the point. During these twenty-four years, I have been pretty constantly, and more or less intimately, associated with Mexicans, and have made some study and a good deal of use of their language.

I frequently read and hear statements regarding these people which are so at variance with my own ideas that I cannot help wondering if I am a very poor observer, or whether, possibly, the people who make the statements have poor eyes or ears or judgment, or all these things.

## WHO ARE THE MEXICANS?

This may be a good place to state that by Mexicans I mean principally natives of our own country who are partially of Spanish descent and whose grandfathers acknowledged allegiance to Mexico, and not those only who were born in the present so-called republic of Mexico, and who have come from there to reside in the United States. Right here is my first difference with one who speaks with authority. A writer in a missionary magazine says, "The term Mexicans, of course, refers to the people who have come across our border from old Mexico. This is an important point for the visitor to New Mexico to remember, for the old aristocratic Spanish-Americans, the descendants of Juan de Onate and his fellow-colonists, consider themselves terribly insulted if called Mexicans." This may

be true. I have never met any people who claimed to be descended from Juan de Onate, and, personally, I have my doubts whether they are very numerous in New Mexico. In fact, we know that the Spanish colonists pertaining to this settlement were all killed or driven out in 1680, and very few of them ever returned. Among the descendants of those who came back with de Vargas or later are many of noble name, gentle manners, and natural refinement, none of whom show any resentment at being called "Mexicans," unless, indeed, something in the inflection or expression of the speaker shows that some reflection upon their social standing is implied. My experience has been that where no offense is intended, none is taken.

I have met some "Americans," as we call them by way of distinguishing them, who seemed to feel sensitive for the educated Spanish-speaking people, and who were careful to say "Spanish-Americans," but I have not noticed that their consideration was particularly appreciated. I do know that the pupils in our schools call themselves Mexicans, unless they are especially taught by their instructors that they are just as American as any one, which, of course, they are. I remember a little girl who belonged to one of the best families in her village who indignantly denied that she was an American. "I am a Mexican," she said.

It is true that our latest census enrolled as Mexicans only those who were born south of the United States boundary. So when one reads in "Old Spain in New America" that there are 11,918 Mexicans in New Mexico, he gets an entirely wrong idea of the magnitude of our missionary problem here. How should he be aware that probably more than half the residents of this large State are of the Mexican race and use the Spanish language in their homes?

## DO THEY SPEAK SPANISH?

I often hear that "These people do not speak Spanish; they speak Mexican." I have heard young people who had studied Spanish in the high school assert positively that the reason they could not converse with the natives was because the aforesaid natives could not understand or speak real Spanish. Perhaps they might think the same if they tried their "real Spanish" in Madrid. If they are right, however, how is it that the mission teachers who have learned their Mexican from Spanish text-books, frequently from college professors of that language, have no difficulty in making themselves understood by the children in the schools or the parents in their homes. A native pastor was asked if the people could understand the priests who addressed them in purest Castilian. His wondering reply was "Why not?" One of our honored missionaries from Spain, traveling in this section, took pleasure in conversing with the native people. She said their language was much like that spoken in the province of Andalusia and that their written language and literature is precisely that of Spain. It is true that different sections have characteristic mispronunciations and that the uneducated people make mistakes in grammar. What about ourselves? Because we do not say "nawsty" and "leftenant," do we therefore not speak English? Naturally their vocabulary is small. One who talked in high-flown literary style might not be understood. But I think I have seen places in the East where a stump speaker who claimed that we "should banish the elements of political chicanery from the animosities of local elections," might receive but faint response from the hoi polloi, and where some might even fail to understand that they are referred to

when the term proletariat is used. To my mind there is no difference. The cases are parallel.

## ARE THEY TREACHEROUS?

Another thing that we frequently hear about Mexicans is that they are treacherous. I wonder just what is meant by that. If treachery means to betray a friend, to break a promise seriously given, to violate a confidence, then I have not observed that our Mexicans deserve the epithet. If it means to be tricky in trade, to misrepresent a value, to put the best foot forward, then certainly, if I may be pardoned the slang, our Spanish-speaking friends have "nothing on us." They have probably learned these lessons from the American traders who have come among us. If to stab an enemy in the dark, to throw a stone from behind a wall, is treachery, then perhaps it is fair to accuse them, but they are by no means alone in thinking this a proper line of action. I have heard a native of another country warmly contend that if one wished to punish an antagonist he should by choice catch him at a disadvantage. I believe there are not many peoples, who, like the Anglo-Saxons, feel that they must warn a man to prepare to defend himself before they would feel justified in attempting to give him a beating. They do not feel that they are not playing fair if they give a man what they think he deserves by fair means or foul. If they are untruthful, dishonest, and immoral, may it not be that this is the fault of their religious training, rather than a racial trait, and will not these characteristics be absolutely certain to disappear with two or three generations of really Christian teaching?—*The American Missionary*.

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*Here's a suggestion to Presbyterians this spring. Let the Tex.-Mex. Printery print your programs and the minutes. It will help the school, and judging from samples received at the Home Mission office, you will get splendid printing.*

# The Tex.-Mex. Reflector

To give you a peep at life in The Texas-Mexican Industrial Institute.

Vol. 1

Kingsville, Texas, January, 1921

No. 1

## THE FORWARD LOOK.

Lest we be wearisome, "Let the dead past bury its dead." By the grace of God and the patient perseverance of the Presbyterian Church, Tex.-Mex. has "hammered" through its childhood. Nine years of the rough and tumble of pioneering has changed a blazed trail into an established highway. Tex.-Mex. is fairly well-known to the Church and to Mexican people in some parts of Texas. A steady stream of Mexican boys is beating its way to our gate. The boys who have had stamina to complete three or four years in the school are making good. We have outgrown our knee-breeches and face the ordeal of real trousers.

The future is bright and big with promise. Our housing capacity is now thirty per cent. overloaded, over 20 denied applications are on the waiting list. Therefore the present plans for expansion. In this issue the whole story cannot be told; just a word about our building program. The plan contemplates equipment for an enrollment of 200 students. This will include a school building, a dining hall, dormitories for the boys, and cottage homes for the teachers.

Synod during the session 1920 put this work "over the top." Dr. J. D. Leslie and Rev. W. R. Hall provoked the demonstration. Elder McDaniel very modestly pledged the Milford Church to erect one of the needed dormitories. The members of Synod in a few moments subscribed \$4,616 for another of the small dormitories. The First Church of Dallas pledged on the following Sabbath \$4,750 to the building fund, and Dr. R. M. Hall announced his purpose to secure an additional \$4,500 from friends during the year for another building. \$1,393.75 has been paid on the amount subscribed by the members of Synod. The full amount will probably be sent in early in the new year. Encouraged by the expression of approval, the Tex.-Mex. household has been busy. Material for two dormitories and the dining hall has been purchased and, for the most part, assembled on the ground. The first dormitory of hollow-tile, 30x36 feet, two stories, twelve rooms, to house twenty-four boys, is so nearly complete that it will be occupied Jan. 10th. Work will then begin on the dining hall and the second dormitory.

We are planning to have accommodation for 75 or 80 boys by Sept., 1921, and hope to complete the building program within three years. It is unnecessary to say to those acquainted with the school that the boys are doing a large part of the work, or that they are enthusiastic over the prospect of our greater Tex.-Mex.

Men and women, or collective groups as a church or society, seeking an investment to provide Mexican boys with a chance to work out a Christian manhood are invited to investigate Tex.-Mex. We are a plain, matter-of-fact outfit, without frills, but the approval of God seems to rest upon the enterprise. \$4,500 will erect a dormitory; \$3,000 a teacher's cottage; about \$15,000 the dining-hall, and \$25,000 the combination school-administration-chapel building.

J. W. SKINNER.

*We are glad to introduce to our readers a new publication in the realm of Home Mission literature. The Tex.-Mex. Reflector, which is edited by S. Brooks McLane, Dr. Skinner's right-hand man, and printed by the boys at the Tex.-Mex. Printery. The price is 25c. a year, and every secretary of Assembly's Home Missions should be a subscriber.*

*The "reflections" given on the three following pages are camera reflections, with entitlements by Mr. McLane. There is much that can be read between the lines, so put on your mental "reading glasses," and don't miss anything.*





## REFLECTIONS FROM TEX.-MEX.

A rattlesnake killed by Felix Ramirez, one of the larger boys.

Samuel G. Ramirez, of Austin, a former student at Tex.-Mex., who is now a candidate for the ministry, studying and working under the direction of Rev. R. D. Campbell, at Austin. He made us a visit on his way to Presbytery and brought two boys in September.

Ezequiel Barrera, of San Marcos. He has to use crutches to walk and cannot do the same kind of work that the other boys do, but he is never idle. Since coming to Tex.-Mex. October 1st, he has learned type-setting, as you will see from the *Reflector*, much of the work on which he did. He will never be able to walk and therefore wants to learn things which he can do sitting. He has learned type-setting in a remarkably short time.



Some of the boys at work with a brick-mason on the first of the new dormitory units, which will be ready for occupancy by 24 boys on January 2nd. This picture shows only one of the two stories. This was made about November 15th. All work is completed except laying of the roof and putting in a few windows now.



"Los gatos,"—the cats, as the boys call those who work in the kitchen and dining room as waiters and dish-washers. Our little home is in the background. These boys have to use both legs in a hurry to get around on time with the beans.



An eagle hawk which one of the boys shot and wounded, then captured. He's perched peacefully on this pole but made fight when taken.



### PERSONALS FROM THE TEX.-MEX. REFLECTOR

In a recent issue of *The Kangaroo*, Austin College weekly, Salomon N. Trevino is listed as one of the honor students of the senior class. We are glad to see that he is keeping up his old habits started at Tex.-Mex. Salomon came to us as a small boy at the very beginning of the school.

The Tex.-Mex. boys are having a large part in the new building scheme. They have hauled *nine* carloads of sand, gravel, and tile from Ricardo, two miles away. Even the little boys help in unloading the cars.

Reynaldo Torres, our graduate of last year is "making good" as a freshman at

Austin College this year. He has earned the respect of the college people by his industry and fidelity.

Some of the larger boys have recently ceiled the schoolhouse. This makes it much more comfortable—and somewhat more attractive, even if we did have to use second-hand lumber.

Mr. and Mrs. A. P. Borden, of Pierce, paid us a visit and gave the boys a fiesta. They are sending three boys from their ranch to Tex.-Mex. this year. We wish many other landlords showed such interest in the most important crop on their places—the boys.



The Tex.-Mex. of 1914. All these buildings are still in use to-day. A three-room school-house has since 1916 occupied what would be a central location in this picture. It has twice been wrecked by storm, but is still "on the job."

## MY IMPRESSIONS AND MY DESIRES.

MRS. MARTA VILLAREAL CAVAZOS.

**A**CCEPTING the kind invitation for an article, I take this opportunity of giving some personal incidents and impressions, gotten together during my work for the advancement of the kingdom of God among the Mexicans.

Since my marriage in 1907 I have had the opportunity of helping with the work of the Church, both in Mexico and Texas. My husband's first charge was in Jimenez, Mexico. I played the organ and taught in the Sunday school. Often we made trips into outlying districts, and he preached while I played the organ. With what joy these people heard the music, and whole hours were spent in teaching them hymns.

From Jimenez we went to Victoria, Tamaulipas, where, as before, I helped, especially in a woman's class. In 1910 we moved to Brownsville, Texas. My husband was called back to Victoria, but did not return. Instead he went to Corpus Christi to become pastor. We remained in Corpus Christi five years. Here also I helped in Sunday school and church work, and taught in a day school that my husband established for the children of the Church.

Next he received a call to the San Antonio Church, where we have been for the past five years. God has richly blessed the work in San Antonio, but it is painful to me to have to acknowledge that I have not been able to help as much as in other places, as I have five children to care for. Nevertheless, I believe my example has been helpful, as I always attend all services, taking all the children

with me, unless detained by some really worthy reason. It has been a benediction to me to have been able to do something for the Master.

I shall never cease to be grateful to the Methodist Church in having taught me the truth, and in preparing me in one of their colleges for my life's work. And in speaking of this permit me to say a few words about the urgent necessity there is for a Presbyterian school for Mexican girls here in Texas. We have noticed with sadness the large number of Mexican girls who easily pass the primary grades, but never into high school—with rare exceptions. This is due to various reasons.

First, the cost of higher education in both public and private schools is nearly always beyond the reach of our members.

Second, the poverty of many of our members causes the girls to leave school to work.

Third, and perhaps the greatest cause, is the marked aversion with which the girl is looked upon in the schools of the State, causing many of our girls to leave school rather than be subjected to the unjust taunts, insults, and belittling of which they are made the objects.

This, the failure of our girls to secure an education, is causing various evils to our girls and the work. To the uneducated girl there remains no recourse in the battle of life, other than to labor in very heavy work, which soon saps her strength and ends her life. Although pious and desirous of helping in the Church work, they have neither the knowl-

edge nor time to do it. Aside from all this, we have seen the boys of our Church who have had an opportunity of learning, go elsewhere to look for life companions among girls of other churches, who have been able to secure an adequate education and Christian instruction.

For example, it is enough to say that the Mexican Presbyterian ministers who have married in Texas all have married girls who were educated in Methodist colleges. Of our two students studying in Austin, the one who is married also married a girl from a Methodist college, showing that to the Methodists we owe our educated, efficient wives of Presbyterian preachers.

I understand that it is proposed to es-

tablish a Presbyterian Industrial School for Mexican Girls. The day that this becomes a reality will be not only a happy day, but the realization of our most ardent desires and the answer to our fervent prayers. It will be the beginning of a new and brighter era for the evangelization of the Mexicans in Texas. It will be work for the Master, done by the means which our Church has always used—for she is a Church which always gives to woman a place of honor, and educates her. God grant that the day will soon come when our school will be established, thus giving the great impulse to the work in the State. This is my prayer.

*San Antonio, Texas.*

## THE SCHOOL FOR THE MEXICAN GIRLS AND ITS RELATION TO OUR YOUNG MINISTERS.

REV. ELIAS TRIVINO.

**P**ERHAPS the reader thinks the title of this article is a strange mixture of words, but if he has the patience to read the article to the end, he will see that the proposed school has a very close relation to our young men who are getting ready for the ministry and with those who will do so in the future.

The preacher of the gospel ought to have (if possible) his wife and family, a wife and family that should be an example for the people whom he has under his care.

The influence a minister has on the church and society depends largely on his wife and family.

Now how can our young Mexican ministers have the appropriate helpmate if the young ladies in our churches are not educated? How can they have model families without those families being brought up by well prepared mothers, physically, morally and religiously speaking?

Up to the present, of the fifteen Mexican ministers and candidates who are working for the Mexicans in Texas, four

are not married; of two of them I do not know what church their wives belonged to before they were married; two have Presbyterian wives, *i. e.*, belonged to the Presbyterian Church before they were married, and the rest . . . well, we had to steal the girls from our sister Church, the Methodist, so as to have a wife.

Don't think all these brethren hadn't read the commandment, "Do not steal," but the necessity was so great that there was no other way out of it.

So when I read in the Church papers the following words: "We will not forget them." I say to myself, "No, I cannot say that till we have a well equipped and well directed school for our girls from among whom the future wives of our young preachers and teachers will come."

If the Church in the last five years has made such a noble and Christian effort to provide for the aged ministers and their wives who are at the end of their journey, we ought to provide for the young Mexican ministers and their future wives, for they have their glorious work still ahead.



Every one who has studied the educational conditions among the Mexican people in Texas, finds them very poor, for many reasons. They will be so for many years yet, and the only hope we have of ever having schools that will meet the

needs of the Mexican people, rests on the Church.

Then, if that is true, the Church at large must stand and say with all its might, heart and soul, *The School for Mexican Girls for 1921.*

*San Marcos, Texas.*

## ANOTHER POINT OF VIEW ON THE SCHOOL FOR GIRLS.

MRS. CONCEPCION GUTIERREZ TREVINO.

**I**T GIVES me great pleasure to have the privilege of speaking a word in favor of the school for Mexican girls in Texas, for I really believe this enterprise, if carried on, will be a great step forward for the Mexican work in the State of Texas.

The education of the girls in our churches is badly neglected. We have in our field over three hundred families. Of these only a few live in the city, and the girls of a few of *these* families are able to attend school. But what can we say of those girls who live on the farms, without any hope whatsoever of going to school? Their future is very uncertain, their thoughts on life are limited to helping their fathers on the field, their mothers around the home, then very soon afterwards marry the first man that comes along, whether he is a Christian or not.

It makes my heart ache to see, when we go on our missionary trips, such good-looking, intelligent girls, doing the work of a man on the field, or working around the home, and not be able to give them a word of encouragement, like we now do to the boys, "Go to Tex.-Mex." But not

to the girls, for their opportunity's door to learning is closed.

What future awaits the Church when we are thus neglecting the education of the girls who will be the mothers of tomorrow? It is a pity that of the two thousand members comprising the Mexican work in Texas, there are not even five girls that we know of who have a regular high school education or its equivalent. And to what is this due? It is due to the fact that our Church has no school for girls, and the few who have finished school have done it at a great cost, and causing a great sacrifice on the part of their parents.

But, oh! how many hearts will be gladdened when we give them the news that a school for girls has been established, where our girls may go and learn how to live better lives intellectually, morally and religiously speaking, and how these girls' futures will be brightened.

May God move the heart of His children that they may see this great need. Let us pray and hope that the school for Mexican Girls in Texas may very soon be a reality.

*San Marcos, Texas.*

## THE DALLAS-MEXICAN MISSION.

MRS. E. S. RODRIGUEZ.

**T**HIS year has been blessed in many ways. God is opening doors for further extension of His kingdom among our Mexican people. Our attendance at Sunday school and church ser-

vices is good all through the year, although the circumstances of a migrating people is somewhat discouraging at times. During the cotton season many of our families go out to the country in such a



great number as to lessen our attendance greatly, and just at this juncture there is a slowing down of work to such an extent that many are leaving the city. Nevertheless, our work has been keeping up very well and growing.

Our Christmas entertainment was successful; over 200 people listened to a very delightful program of songs and recitations. The children were glad to get their gifts and candy.

The additions to the church and Sunday school were very encouraging. A young man recently came to the pastor asking for information as to the change of religion, from Roman Catholic to Protestant, and there was a splendid oppor-

tunity to explain the way of salvation to this young man, who is feeling that some inexplicable change is going on in his heart: he does not know what it is, but he feels it. Many such manifestations of the Spirit's work gladden our heart in the Master's vineyard.

There is an open door for Church work at McKinney, Texas, among the Mexicans. The pastor recently made a visit to those people and had a very promising meeting, which we hope will result in the organization of a Sunday school and preaching place.

We expect a greater blessing in this new year.

*Dallas, Texas.*

### SEALED.

2 Cor. 1:22.

CHARLOTTE MURRAY.

We know not what God holds in store,  
Nor what His will for each may be,  
As pass we through another door  
Of life's untraversed mystery.  
We know not if this year may lead  
To shade or sunshine, joy or woe,  
In thorny road, or flowery mead  
Whilst yet we tarry here below.

We know not; but 'tis good to feel  
We cannot pass from out His care;  
Upon His own God sets His seal,  
And He doth keep them everywhere.  
Then let us now, with heart at rest,  
Start bravely forth on path untried;  
Our Father plans for each the best,  
And He most surely will provide.

### THE ADVANCE FIELD.

*The following report of Rev. Walter S. Scott, pastor of the Taylor Mexican Presbyterian Church, should be of general interest to Christian people, showing as it does the remarkable work accomplished during the year just closed.*

(From a personal letter to a friend of the work.)

AS YOU know, the Advance Field is composed of two sub-fields, the Central Texas field and the new, or—what I playfully call “the Thompson field.” The entire Advance Field contains 114 counties and extends from Round Rock to Oklahoma, and from Louisiana and Arkansas in a northwesterly direction along the Red River to New Mexico, taking in most of the panhandle country. This is an immense territory in which I estimate there are fully 175,000 Mexicans.

The most notable event which took

place during the year in connection with the Central Texas sub-field was the camp meeting, held seven miles and a half from this city, the latter part of last July. It was notable and unique in several regards, indicating as it did not only the numerical growth of our work, but also the development of our membership in taking care of themselves and in propagating the gospel faith. The expenses were large owing to the fact that we were buying equipment to be used in future meetings. We had several visiting preachers with us and we not only

gave them clean, comfortable lodging and good substantial board, but we remunerated them liberally for their services. All expenses were paid for and a snug sum left on hand.

My former colaborer, Rev. Reynaldo Avila, was compelled to sever his relation with us and has removed with his family to San Antonio. To offset this loss, however, we were able to secure the services of Rev. A. R. Penn, who has moved with his family to Taylor and will help me to care for the work of the entire Advance Field. He joined us on the ninth of November.

The special matter that deserves mentioning in connection with the upper field, with the opening of which you had so much to do, is the organization of the church at Wichita Falls. While the Mexican colony is not large there and perhaps never will be, still it is an important point and we have made a good beginning. We have been fortunate in finding there some good friends, who, like you, are keenly interested in the work and have undertaken to buy a lot and build a chapel at a cost of something like \$4,000.

Our plans to organize other churches last year miscarried, but we feel reasonably sure that we will organize at least three churches during this year.

We now have in the entire Advance Field five churches with a membership of 425, twelve Sunday schools, with an en-

rollment of 390, and an Elders' and Deacons' Association, organized at the camp meeting, which is a valuable factor in the prosecution of the work and in the better education and development of the membership.

While the increase in membership was not as good as that of the former year, still it was fine and keeps up with the record of such missionary work being done by other churches. The contributions by members were liberal, and I believe will be the best of any year in the history of our mission in this part of the State.

Again we would emphasize the importance of having our own house of worship here at Taylor. While the fine hall you are generously allowing us to use is in some respects better than what we could expect our chapel to be, and while we are profoundly grateful to you for the long continued use of your hall, still it would be greatly helpful to the work if the Church had its own chapel.

We were greatly pleased and encouraged by the offering made by the Sunday school of the First Presbyterian Church of this city at its splendid rally recently.

It is to be hoped that it is not only \$46.53 more in our building fund, but that it will also call the attention of some of our friends of means to our need and prompt them to send us the \$200 we are needing in order to put the contractor to work upon the chapel.

## THE ORDAINED MEXICAN MINISTERS OF TEXAS-MEXICAN PRESBYTERY.

REV. R. D. CAMPBELL.

PORTRAITS OF THE PEN AND CAMERA.

C. C. ACEVEDO.

**T**HE only son of a widowed mother whose earnest and constant prayer during the years of his infancy and childhood was that the Lord would call him to be a messenger of his gospel. She died, not having realized her hope and leaving the son a mere lad. But the prayers, born of a deep devotion to her

Saviour and made in loving faith in his promises have borne abundant fruit during a ministry of fourteen years.

The desire to preach the gospel of salvation to his own race early took possession of his devout Christian heart and God, in His sovereign providence, led the motherless, fatherless, penniless boy by



Rev. ELIAS TREVIÑO.



Rev. I. P. BALDERAS.



Rev. J. G. CAVAZOS.

the difficult road that leads to the Presbyterian ministry.

Mr. Acevedo is now in the midst of a fruitful ministry in the Victoria field.

#### G. BALDERAS.

Mr. Balderas is not only a minister, but the father of a minister and the grandfather of a student for the ministry. Having seen many years of arduous and self-sacrificing service in many churches and mission fields in Mexico, a part of which was during the years that "tried men's souls," he is now completing five years' service in the Texas-Mexican Presbytery and his "bow still abides in strength."

His genial and imperturbable spirit, his wise counsel, his fatherly demeanor and rich experience make his presence a benediction to the Presbytery. His present pastorate is Laredo.

#### I. P. BALDERAS.

This "son of a prophet" enjoyed advantages that were not to be had in the days of the "prophets," preparation for service. He is finely equipped for service—is an active, sympathetic pastor, a good executive and an eloquent preacher.

By force of circumstances he was compelled to enter military service during the early years of the revolution in Mexico.

rose to the rank of colonel, holding various positions requiring men of integrity and competency.

He is now leading the Kingsville Church into a much larger and more effective service for the Master.

#### J. G. CAVAZOS.

Mr. Cavazos was born in Texas, not far from Brownsville, the son of a well-to-do ranchman, was the first of a large family to accept openly the gospel, and almost immediately felt the call of God to His service. He was educated at Coyocan, Mexico, ordained by Tamaulipas Presbytery, and after some years of service in Mexico came to us.

His pastorates have always been periods of unbroken progress and of sane development of Church life in all its phases, due to his faithful pastoral work, his painstaking diligence and unusual ability in the administration of all the interests of the Church. Mr. Cavazos is probably the financier of the Presbytery, but thoroughly biblical in method and entirely tactful in practice.

#### V. EURESTI.

Mr. Euresti has been with us only since the first of September of this year, having come from the pastorate of Sal-





Rev. G. A. Walls.

tillo (Mexico) Church. He is known as one of the leading ministers of Mexico, having held a number of the largest pastorates, having taught in the college and seminary of Coyocan and been on the editorial staff of *El Faro*. His literary and preaching ability make him a valuable addition to our force.

He is taking hold of the work in San Benito in a way that gives great promise.

#### D. T. TORRES.

Mr. Torres was born of Presbyterian parentage. While still a small child, his father moved to a section of Mexico where there were no Presbyterian churches and united with the Methodist Church. The father died leaving the fourteen-year-old son to care for a widowed mother and a number of younger brothers and sisters. So the boy began an apprenticeship with a painter, learned the trade and supported the family until the younger ones were able to care for themselves.

Thus deprived of the benefits of an early education and through many struggles and discouragements, he made his way into the ministry of the Methodist Church, where he served faithfully for a number of years, both in Mexico and

Texas. But the Presbyterian teaching and training of childhood never left him, rather became more and more potent in his life, until he finally sought connection with the Church of his father.

Mr. Torres is a man of sterling worth and a consecrated and self-sacrificing worker in the Lord's vineyard. He labors in the Corpus Christi field.

#### E. TREVINO.

Mr. Trevino's parents were among the earlier recruits to evangelical religion in Northern Mexico and reared a large family of earnest Christians of which Mr. Trevino was the youngest.

His special training for preaching the gospel was obtained in Laredo (1896-1899) under the tutelage of the late Dr. Pratt.

In his twenty years of consecrated service, Mr. Trevino has developed into the "strong" man of the force, excelling in practically all those traits of character



Rev. D. T. Torres.



and gifts, especially the gift of divine grace, that fit one for the discharge of the duties required in a most difficult mission work. As a Presbyterian he is wise and far-seeing; as a pastor sympathetic and conscientious, tactful and tender; as a preacher eloquent in his presentation of both the justice of God as set forth in His law and the love of God as expressed in His gospel.

G. A. WALLS.

Mr. Walls is of Scotch-Mexican parentage. His father worked for some years with the Friends Mission in Mexico, and later with the American Bible Society in both Texas and Mexico, doing a most efficient and arduous work in disseminating the Scriptures, traveling by private conveyance to remote parts, camping at night by the roadside, and visiting the villages and ranches by day. Guillermo (William), as a little boy, accompanied his father on many of these trips and helped sell Bibles and Testaments.

Mr. Walls' education at Coyocan College and Seminary was interrupted by the outbreak of the Mexican revolution. Later he studied at the Assembly Training School with a short course in White's Bible School in New York. He is now Superintendent of the Sunday School



Rev. Ventura Euresti and his boys.

and Young People's work of Texas-Mexican Presbytery, doing successfully a most difficult pioneer work and laying the foundation for a future development in this line that has always been looked upon as a problem well-nigh impossible or solution, considering the conditions that confront our churches.

*Austin, Texas.*

THREE INTERESTING LETTERS.

*Extracts from a letter written by Licentiate Isaac D. Herrera to Rev. R. D. Campbell.*

FOR some time I have been wishing to write you and tell you the news concerning the evangelical work here in Mackey. \* \* \*

In April of this year the priest began coming once a month to celebrate rosary on Sunday afternoon and mass the following morning. He held his services in the schoolhouse where I am teaching. I attended the first rosary. There were more than a hundred people present. His

service seemed to me to be a tiresome repetition. I introduced myself to the priest and we became good friends. I preached the other three Sundays, he having only one Sunday.

My preaching has always been positive, without attacking Romanism directly. In this way the community had opportunity to hear both services, Romish and Protestant. Mrs. ——— (owner of ranch) did not object to the priest's coming,

nevertheless, she told me that we could win the children by teaching them the gospel. Every day in my school we recite the Lord's Prayer and sometimes I read the Bible and we sing hymns. Mrs. ——— recently opened a kindergarten with a fine equipment and experienced teacher, and a beautiful building.

By Sunday, the seventh of this month, we had taken away from the priest his entire congregation. We had eighty in Sunday school, while he had to content himself with standing outside a while, listening to the hymns and then marching away. Not a one of his flock paid any attention to him. I would feel very sorry for this rebuff given him, but for the fact that I am convinced that these deceived priests sincerely endeavor to deceive others.

In some places the American people do not like the ignorant Catholic Mexicans, but it is not the case here. In our Sunday school we have Americans, Austrians, Swedes, Germans and Bohemians. These form about one-fourth of the school, the other three-fourths being Mexicans. On last Sunday they made an initial contribution of seventeen dollars and fifty cents for the Christmas tree. On the night of the twenty-fourth we will hold our Christmas exercises in the kindergarten building, where we have lights and a piano.

Mr. and Mrs. ——— sent a young man to the Industrial School at Kingsville. They pay his expenses. They hope he may become a minister some day. I am trusting that God may permit us to organize an evangelical church in this place. For my part, I would be exceedingly glad if you would make us a visit and see how many wish to be received.

*From a Missionary Wife to Mrs. Minnie Gunn Campbell.*

I thought of writing you since a long time ago, but the time passed and didn't do it. I take pleasure in doing it now for I have so many things to tell you.

Our new baby is doing nicely; he is growing right strong and fat. (*No Mrs.*

*Acedo is not from Virginia, but Mrs. Campbell who translated the letter and sent it in is.*)

A missionary barrel came from Orange just on time for Thanksgiving. Suppose it was sent through you, and want to thank you for your good work. It certainly contained good things for the children's use.

Our Ladies' Society here has slept for most all year, ever since the influenza epidemic—but it raised up to work about four months ago. I am a new member of it and would like to help as much as I can. They seem to be very poor in their working system (*sounds rather like some American Societies, doesn't it?*) and seem to have but very few plans for the advancement of the work. They have been left by themselves ever since organized, lacking a good leader to lead them to a better work, being ignorant of most everything done in a society's work. I couldn't help them as much as I should, all because I don't know much about what can be done to enlarge the work, so I need your aid and advice. I know you have a good experience about the work and could advise me some good plans and ideas to make the work go forth.

Let me know where I can get a "Manual para Sociedad Misionera" or the "Reglamento para la Sociedad." I want to do my best to help these people as well as to establish the work among our rural churches where there are so many ladies that are ready to do their part.

I am making plans for the coming year and will begin to work with the children, making a "Concurso de Catesimo," encouraging them with beautiful cards, buttons, etc., and at the end let them have a good reward, being able to enter them to the Catesimo Menor. Also will open a little temperance work among them, and such other things that will make them wake up and do a good church work.

I am praying the Lord to help me do all these plans along our field, trusting you will aid me in all you can, and pray for the same thing. Our field is just so bright that anybody could be encouraged to do more work, for everybody every

where is anxious to share in the Master's labor.

(Signed) S. R. ACEVEDO.

*From a Student, Salvador Ramirez.*

Some about my trip to Mr. Trevino's field at San Marcos. Mr. Trevino's field is the largest one that Texas-Mexican Presbytery has. He has an automobile in which to visit the different places, and goes about in it holding religious services among the Mexican people. At some places there is a small membership that helps him, making the preparations for his preaching services.

A few weeks ago I left Austin and went to San Marcos with Mr. Trevino and helped him to celebrate some religious

services in three different places, and on the trip both had splendid meetings.

Every sermon Mr. Trevino preached was very interesting, because it was directly to convert or call men to repent. During these services some persons made public professions of faith in Christ. We hope that soon they will be coming into the Church.

At the close we worshipped one Sunday in the American Presbyterian Church at Lockhart, where they were celebrating a white gift service.

(Mr. Ramirez is a Tex.-Mex. graduate, and is studying under Dr. Currie, of the university, and Mr. Campbell, and preaching several times a month in Mr. Trevino's field. He is a good speaker and is much beloved by the Mexicans.)

## OUR SPICE BOX.

Another query. Why can't we make the same promise?

What constitutes treachery?

Some ranch owners are vitally interested in their Mexican tenants. Prove it three times from two articles.

Appropriation made in October, building occupied January 10th. Some record. Who made it?

Give some "Reflections" occasioned by the ones mentioned.

We have to do something else before we can say truthfully, "We will not forget them." What is it?

Why do Mexican girls *not* go to school more? Can we count ourselves blameless?

Will the Presbyterian Church among the Mexicans measure up to the usual standards of Presbyterianism, unless we mend our ways? Why not?

To what sister church do we seem to owe a very real debt?

Do you honestly think our "temperature" indicates the interest of our Church in saving America?

800,000 people, 100 churches—in America. What and where?

114 counties, 175,000 people, 2 workers. Where is this?

## HOME MISSION THERMOMETER



Things looked at patiently from one side after another generally end by showing a side that is beautiful.—Robert Louis Stevenson.

## SENIOR HOME MISSION PROGRAM FOR MARCH, 1921.

Prepared by Eleanora Andrews Berry.

A CONFERENCE OF SPANISH-SPEAKING WORKERS IN TEXAS.

Chairman, Rev. C. R. Womeldorf, Houston, Texas.

Hymn—All the Way My Saviour Leads Me.

Scripture—Read by Rev. S. Brooks McLane, Micah 4:18.

Prayer—Rev. E. S. Rodriguez, for the divine guidance in all our work for the Mexicans in Texas.

Reports from the two fields—

Texas-Mexican Presbytery, Rev. R. D. Campbell.

The Advance Field, Rev. J. W. Skinner.

Progress at Tex.-Mex.—Rev. J. W. Skinner.

The Girls' School—Discussion by the workers, led by Mr. Trevino, Mrs. Cavazos, Mrs. Trevino.

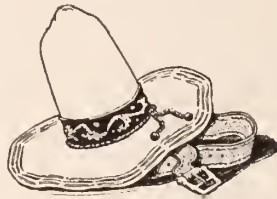
Mistakes about the Mexicans—Mrs. Heald, a visitor from a sister denomination.

Prayer—For the progress of the work, for workers to man the field, and for the establishment of the sadly needed school for Mexican girls.

Hymn—The Fight Is On.

Notes: Let the various characters be assigned long enough in advance for some facts about the workers to be ascertained from past March issues of the *MISSIONARY SURVEY*, and from "Our Home-Foreign Missions," free, from Literature Department 1522 Hurt Building, Atlanta, Ga. This will also be helpful in Mr. Campbell's report.

The chairman should introduce each speaker, telling something of his or her work. Mr. Campbell in his report should mention the ordained ministers telling something of their life and work. In the discussion about the school, attention should be called to the financial situation at the home office, and the probable inability of the Assembly's Home Mission Committee to help unless it receives its full apportionment for the year just closing.



### THE TEX.-MEX. PRINTERY— WHY?

#### BECAUSE

It enables us to keep our friends informed about the work of the school.

It enables us to keep the Mexican people better informed about the opportunities for their boys at Tex.-Mex.

It enables us to provide gospel tracts and other Spanish literature for the missionaries at minimum expense.

It gives our boys an additional opportunity to learn English as they set type.

It trains them to be exact, careful, and neat in their handiwork.

It teaches some of them a useful trade.



# Christian Education and Ministerial Relief

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FIFTH AND MARKET STREETS,  
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## UNCHRISTIAN AND UNBUSINESS-LIKE.

An editorial in the *Philadelphia North American* in December.

VIEWED solely from the standpoint of his moral benefit to the community, the preacher is worthy of sufficient pay to comfortably provide for himself and his family in such manner as his position demands. In many ways that cost money, more is expected of him than of any other worker.

In the first place, he must be well educated. He must keep up his education. This entails constant purchase of books—and books which are not low priced. He and his family must dress acceptably and maintain a standard of living in keeping with the nature of his high calling. It is expected his home shall be adequately furnished and well ordered. A certain amount of entertainment is incumbent on him. He is regarded as a community asset, and as such it is his duty to live the part.

In other words, his congregation says: "We ask you to reflect our best aims and desires; to typify in your person and family and home the outward and visible signs of the inward and spiritual graces of Christianity"—on an average annual salary of \$1,111, if he is a Methodist, or of \$835 if he be taken as an average preacher in any one of eleven denominations included in a recent questionnaire conducted by the *Home Herald* of Chicago.

Obviously, this is wrong from the ethical standpoint, and virtually impossible from the economic.

Jesus himself, in instructing his apostles in their ministry, said, "The laborer is worthy of his hire." Any reasonable

person knows it is unjust to require of an employe more than his compensation will cover. Where this injustice concerns a manual laborer, it is unwarranted. Where it has to do with one whose service is based on a higher plane—one whose direction and guidance are, in theory, accepted as constituting the noblest of efforts—it is inexcusably un-Christian.

"You must lead us in our living," says the community to the clergyman—and pays him less than a living. "You are our standard-bearer of morals and spirituality," it says—and gives him a salary which, at its highest average, is less than the wage paid street sweepers in New York. "You are responsible for our progress in conduct and conscience"—and this huge responsibility is "rewarded" with a remuneration which, in some 70 per cent. of cases, makes it impossible for the clergyman to keep out of debt, though he reduce his living costs to what will cover the irreducible minimum of necessities.

"You are the caretaker of character, the most valuable of all human possessions"—yet this vital sponsorship is rated on a plane with the caretaking of office buildings. For the average janitor is paid as much as the average preacher.

Stenographers and store clerks average from 25 to 50 per cent. more than the preacher. Day laborers, whose sole requirement is brawn, do even better. Chorus girls fare twice as well. Yet the preachers never have struck for higher

pay, and never will, despite occasional suggestions of such a course.

They, at least, recognize the worth of their calling in something better than dollars and cents. But they can't feed and clothe themselves on this something better. Salvation is free, but butter is 90 cents a pound, eggs 80 cents a dozen, prunes 30 cents a pound, shoes \$10 a pair, hand-me-down suits \$50 and calico 35 cents a yard!

Congregations are acquainted with these prices. They know, too, that if the preacher is faithful to his long list of duties, he hasn't time to make anything "on the side." Like the doctor, he must hold himself in readiness for calls at any hour. Unlike the doctor, he cannot suggest some one to take his place.

Yet, with a handful of exceptions, congregations have done so little to attest their belief in the Master's dictum that to-day in every part of the land preachers and their families are forced to go in debt for the bare necessities of life, and forego scores of comforts and pleasures enjoyed by the poorest of their parishioners.

This is the most shameful of all reflections on the present state of religion. For there isn't a church member anywhere who is not pledged to the Golden Rule. It supplies the best of material for those who argue that our Christianity is a veneer. It prompts lovers of fair play to wish that 200,000 clergymen in the United States would strike, and let folk get baptized, married, counseled and buried as best they could until the spirit of Christ is put into the payroll.

So much for the ethical consideration involved. There is an economic side to this matter, however, which few persons have paused to ponder.

The Church is a nation-wide organization with business functions which materially affect life at many points. It is a great corporation, with physical property valued at more than \$2,000,000,000. On its proper administration depend many issues as close akin to material as to spiritual or moral progress.

For instance, there are millions of persons—among them a large proportion of men and women financially profitable to any community—who would not live in a town or city minus churches. Let some busy manufacturing center try the experiment of gusting all churches, to test this assertion! Will any dare?

Very well. View solely as a corporation, as a business enterprise concerned with the better fitting of people for their daily tasks and their personal and patriotic duties, shouldn't it be managed on somewhat the same basis as any other business organization? Isn't it an economic mistake to expect this \$2,000,000,000 corporation, which directly influences the usefulness of 42,000,000 adult Americans and 20,000,000 children, to be directed by department heads who aren't paid enough to live on?

Would any other business be expected to succeed under similar circumstances? Is there a financier in this city or State who would expect to earn dividends on such a basis?

Why, then, expect Christianity to pay the dividends it might pay, while its temporal administration is based on a condition of managership which approaches mendicancy? Why look for worth-while results from its operation, so long as its salesmen are forced to fight poverty day in and day out?

Incidentally, what would be thought of a manufacturing firm which made its factory ornate with marble counters, stained glass windows and rich furniture, and didn't pay its workers a living wage?

These are pregnant questions which should come home to every church member. They are especially timely at this season, when we approach the festival which celebrates the birth of the Founder of Christianity. He, of all who have lived, was the most ardent and uncompromising advocate of fair play, justice and altruism. What a reflection, then, that his professed followers should to-day be dealing out their fullest measure of injustice and selfishness to his ambassadors!



# The Student Loan Fund

— OF THE —  
Presbyterian Church in the United States—  
EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION  
410 URBAN BUILDING — LOUISVILLE, KY.

## GOLD STAR SCHOLARSHIP

GOLD SERVICE STARS  TRANSMUTED INTO GOLDEN CHARACTER.

IN MEMORY OF

*A member of this Church who gave his life for his Country  
in the great World War*

ERECTED BY \_\_\_\_\_ AMT. \$ \_\_\_\_\_

SECRETARY

TREASURER

The above is a reproduction of a beautiful certificate in three colors which is sent by the Committee of Christian Education and Ministerial Relief, 410 Urban Building, Louisville, Ky., to those who establish a "Gold Star" scholarship in the Student Loan Fund in memory of one who gave his life for his country.

### THINE ONLY SON—OR THE STEWARDSHIP OF FAMILY LIFE.

By EDWIN M. POTEAU.

HE HAD left his home in the heart of a great civilization. He had gone into a strange land to start life over again. He had tithed his gains; but the real test of Abraham's loyalty to his calling came later, after Isaac had opened the fountains of love in his father's heart.

The family is complete only in the child, the union of father and mother in

one new creation—bone of their bone and flesh of their flesh—their own personalities projecting themselves in the composite personality in whom they are blended in indissoluble union. They are declared one flesh in the wedding ceremony; they become one flesh in reality first and only in the child. It is for this reason that "forever the Master sets the child in the midst as the symbol of his



kingdom," since the child is the fulfilment of the sacrament of love and the bond of union of souls which have actually become one in him. "Lo, children are a heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth." (Ps. 127:3, 4).

Yes, Abraham loved Sarah, but great stretches of his nature were like a desert waste till Isaac came. Then he knew, but not till then, what life could mean—what enlargement of heart, what expansion of outlook, what fear and hope. Ask a mother what is the sweetest music she ever heard, and she will answer: "The first cry of my first born." And here in a letter to his own mother is a young father's account: "It was splendidly done, and in an incredibly short time there was that bursting into new life with a cry that spelled success. When his mother waked, I whispered to her that a son had come, and she, of course, bless her, just closed her tired eyes and wept for the joy of her first born. And so did I. That was about all there was to it. When things were all straightened up and for one fleeting moment we three were left alone in the room, I knelt by the bed and gave him back to the Lord, and thanked him for his fine strong body, and for his safe arrival, and asked that he might be used always for his glory, and of course we had to cry a little more, as the indescribable little grunts and gurgles came from under the little blue blanket in the basket. At ten-thirty I came back into the city. All the kindling ecstasies of pride and happiness made me fairly burst as I came along; . . . the old man who carries water for us straightened up as he passed, and there was genuine twinkle in his old cross-eyes as he offered his congratulations."

God's gift are manifold, but the best of them all is the child, in whom He perpetually renews the life of the world, keeping it young, and in whom He keeps love's fountains full flowing, fresh and clean.

Now it follows from all this that the Christian demand is never met until all

the family and all its life and interests are surrendered to God.

A pastor on reaching home after the Sunday morning service was met in the hall way by his daughter in the full freshness and beauty of young womanhood. She said:

"Father, I was much impressed by your prayer for missionary recruits this morning, and my heart said, why shouldn't I go?"

"But I didn't mean you, my child!"

It was not until he had escaped to the solitude of his study that he realized that he had not really meant anybody because he had not meant his own daughter!

It was not easy for Abraham to break up housekeeping and business in Ur of the Chaldees, and strike out anew in a strange city; but he did it. It was not easy for him to divide his spoils with a strange king; but he did. But the command to offer his son—"thy son, thine only son, Isaac, whom thou lovest"—fell like a sledge hammer on his heart. Yet the record bears no trace of hesitation on his part; no word of a sleepless night, or of anguished writhing in the terrible dilemma of disobeying God or disbelieving His promise concerning this son. No; the record says quite simply that he arose in the morning and set out on the journey. And when they reached the foot of the hill where the Son of God will one day furnish the final demonstration of love that withholds nothing, the son, innocent of all knowledge of the meaning of their errand, breaks their long silence with "Father, here is wood and fire; but where is the lamb for the offering?"

The latter bit his lips and choked back his sobs and said, "God will provide a lamb for the offering, my son." "Behold the Lamb of God"—his own Son—"that taketh away the sin of the world!"

And because Abraham withheld not his son he is entitled to be called the Friend of God.

So it is that family life reaches its consummation when our children, given to God, are given back to us with the halo of usefulness in the kingdom on their heads.



But we reach this mount Moriah by stages, often slow and painful. We begin with casual gifts of money, the loose change in our pockets. Then we write a check in the more deliberate conviction that missions deserve to be supported. Then we set apart a definite portion of income, thus acknowledging a relationship to God in our business, and taking, as Lacordaire said, the high road to Christian disentanglement of heart. Then we give our time in personal service, attend conferences, join study groups on missions. "But do not ask me to give my child?" Then you mean you cannot complete the Moriah journey?

A hundred years ago a successful young physician went home from the death bed of a little child in New York with a pain in his heart for the millions of children in India sick and dying with no physician to help them. His wife promptly shared the purpose which began to take shape in his mind. But when he told his father about it, that good soul said, "Never!" A month later the son heard his father's ultimatum: "The day you go to India, I disinherit you as my son." John Seudder went to India; and not long ago (1918) some one made a count of the years he and his children have given to India, and found that there were a thousand years of missionary service in his loins when over his father's refusal and protests he went to India to heal the distresses of the poor in the name of Jesus.

To our children God says, "Son, daughter, give Me thy heart and thy life." To us who are parents He says, "Give me thy child." "Take now thy son, thine only son, whom thou lovest. . . . and get thee into the land of Moriah and offer him there for a burnt-offering." We must be brave enough to tell ourselves plainly that it is not love of our children but self-hness which interposes our self-will between them and the will of God for their lives.

What happens to family life and love when they are subordinated to the will of God and love of His kingdom? We shall find the answer to this question in two sayings of our Lord. In Luke 14:25, he enjoins the subordination of family love—the love of parents, children, brothers, sisters—and in Matthew 12:49 he tells that for those who do the will of God family relationships are transfigured by being lifted up and embraced in the heavenly household in which God is Father and himself is the Elder Brother. In which case parents and children find their highest happiness in a comradeship of service where both are equally obedient to the holy and gracious will of God.

"Now I know that thou fearest God seeing thou hast not withheld thy son, thine only son, from me." (Gen. 22:12.)

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Copies of this address may be secured from the Secretary, Rev. Henry H. Sweets, 410 Urban Building, Louisville, Ky.

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Good and evil cannot make truce. They are forever and everywhere fighting it out between them. The Christian must take sides; there is no compromise possible. Letting evil alone is treason to good. Failing to help good is alliance with the powers of evil.

# The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR  
257-259 FIELD BUILDING,

ST. LOUIS, MO.

## SOME THINGS THE NORTH CAROLINA SYNODICAL IS TRYING TO DO.

The motto of this Synodical for the year 1920-21 is "Every Woman a Soul-Winner."

\* \* \*

Of the recommendations which were adopted at the last meeting of the Synodical, the following three may be of interest:

That our Presbyterian presidents stress personal evangelism, with classes in local auxiliaries.

That we plan toward a general meeting of all our women every three years.

That a special request go from the Synodical Auxiliary to all local auxiliaries, urging that they ask the session to appoint a Young People's Council as recommended by the General Assembly.

\* \* \*

The spirit of the Conference for Negro Women, which was held recently in Hickory, N. C., is suggested by the name chosen for it—"Good-will Conference." It is the easiest thing in the world to look at the Negro with a spirit of fault-finding or even with a spirit of half-amused and half-indifferent tolerance, but how rarely do we women meet the Negro women of our communities with a spirit of simple, genuine good-will! The Good-will Conference was held in one of the Negro churches of Hickory by invitation of the Negroes themselves, who also appointed one of their number to make the address of welcome.

Every community and every town and city could put on such a conference and if the movement became general it would surely lead to better race feeling.

\* \* \*

Last year the North Carolina Synodical planned a membership survey and sent a card to every pastor in the Synod, asking for the number of women (over 21 years) in his church. How the brave pastors gathered these statistics we do not know, but many of them responded promptly and at least one Presbyterian Secretary, Mrs. J. O. Carr, of Wilmington Presbyterian, succeeded in getting a complete return. Her figures are as follows: Membership of Presbytery, 5,386; women in Presbytery, 2,116; women in Presbyterian, 1,260. If this Presbyterian may be considered a representative one then we may conclude that women are 39 per cent. of our Church membership, and that 59 per cent. of the women are connected with Presbyterian Auxiliaries.

\* \* \*

Watch a North Carolina woman open a copy of the *Presbyterian Standard!* She turns first to the Woman's Auxiliary page, edited for the Synodical by Mrs. J. M. McIver, of Gulf, N. C. There she finds help for her local auxiliary meeting, notices of Synodical and Presbyterian business, timely suggestions as to Mission Study books and classes, and friendly counsel from the editor of the department.

## JESUS' WORK FOR INDIVIDUALS—A BIBLE READING.

From *Presbyterian Standard*.

WE HEAR much discussion in our day about the problem of reaching "the masses."

"The masses" are made up of individuals. Therefore the only way to reach "the masses" is by reaching the individual.

We find recorded instances of Jesus addressing the multitudes, but we find more instances of his patient, loving leading and teaching of the individual.

He gives us the example of winning men and women as individuals. He did not demand an audience of thousands, but willingly gave of his precious time to talk to an audience composed of one man, who came to him by night, to deal with his doubts, and to point out to him the way of eternal life. John 3:1-3.

His watchful eye, ever ready to see, in the masses, an individual he might reach, saw, in the sycamore tree, Zacchaeus, that publican priest, so little in stature and so big in possibility of service. Luke 19:5.

As he went about his work, he was ever watchful for an opportunity to use commonplace happenings to turn the thoughts of men and women to eternal truths.

He did not scorn the woman at the well, though she was a Samaritan, but asked of her a drink, not only to quench his thirst, but also that he might have a point of contact from which he could direct her attention to the Water of Life. John 4:13, 14.

When his disciples besought him to send away the woman of Canaan, he thought it worth while to let her remain long enough that he might help her with her lesson of faith. Matt. 15:21-28.

When the Scribes and Pharisees, who had brought before him the woman taken in adultery, had gone out, one by one conscience-smitten, he found himself alone with her. With matchless loving kindness, he addressed to this audience of

one sinful woman, a message of pardon, and an exhortation to a pure life. John 8:10, 11.

His band of followers was made up of the individuals called by him into his service as he went about from day to day. Luke 5:27; John 1:43.

Full as was his life of his Father's business, he always had time to deal with the individual doubts of his followers. John 20:27.

If we are to win the world to Christ, we must learn of him how to do it. The world can never be led to Christ by great mass meetings, however helpful they may be in advancing the kingdom. There must be also the patient, loving work of the individual for individuals.

Andrew proved the genuineness of his faith by immediately bring his brother to the Lord. John 1:41, 42.

Have you ever given such proof that the Saviour means much to you?

Certain is it that, if we are doing little or nothing to give him to others, Christ means little or nothing to us.

In some countries, lately called heathen, a convert is not regarded as genuine unless he has led some one else to Christ.

We talk about our "Home Mission Problem." Work for individuals will solve it. If each member of the Protestant Church in the United States would lead to Christ one soul a day each day for a single week, at the end of those seven days not a soul would remain in our land who was not Christian.

We talk about the "sentimentally fantastic" motto, "The World for Christ in this Generation."

It is sentimentally fantastic only to those who are living amidst the deadening influence of an indifferent Christianity. It would be easily possible if every one who has heard the words of life recognized a debt to those who have never heard. Romans 1:14.



## A GREETING FROM THE NEW PRESIDENT OF THE NORTH CAROLINA SYNODICAL AUXILIARY.

IT IS, indeed, a rare privilege that has been given me, to send through "Our Page" in THE SURVEY a greeting to my beloved Presbyterian sisters in the Southern Church.

Our hearts swell with pride when we think of this mighty band of women in God's service. While it will not be possible to know even a small part of this host of women, we do feel a personal interest in what each one is doing, or planning to do, for the Master. We are proud too, of our splendid Woman's Auxiliary, especially when we look back a few short years, when this organization was in its infancy, and then sum up the wonderful things already accomplished. All honor to these pioneer women of vision, who have helped to set up this marvelous ma-

chinery! But, friends, what is all this intricate machinery for but to facilitate the work of advancing the kingdom of God, and how shall His kingdom be advanced except through the winning of souls? If we lose sight of this our machinery is worthless. If we could only realize the joy of winning a soul for Christ. I believe we would all be eager to attempt it, instead of shrinking from it, as many of us do. Then, too, if we could only realize that many a soul has been won with so little effort on our part—just a warm handclasp, and a word spoken for Jesus.

A friend of mine told me of an incident which occurred in her town not long ago. A wonderful revival meeting had been held in the town, soon after the meeting closed a gentleman joined the church, and every one naturally supposed that he was converted as a result of the meeting, but the next day he called at the office of a successful business man and said: "I just thought I'd come in and tell you that *you* are responsible for my conversion. You came to my home to see me over a year ago, and asked me to accept Christ as my Saviour, and I thought if you cared enough about the salvation of my soul to take that much trouble, surely I ought to be seeing about it myself."

Oh! friends, a "good word" spoken for Jesus must bear fruit sooner or later. Let's try it.

Shall we not take this beautiful poem as our prayer?

### STIR ME, LORD.

"Stir me, oh! stir me, Lord, I care not how,

But stir my heart in passion for the world!

Stir me to give, to go—but most to pray:

Stir, till the blood red banner be unfurled

O'er lands that still in deepest darkness lie,

O'er deserts where no cross is lifted high.



Mrs. Edward F. Reid.



“Stir me, oh! stir me, Lord. Thy heart  
was stirred  
By love's intensest fire, till Thou didst  
give  
Thine only Son, Thy best beloved One,  
Even to the dreadful cross, that I might  
live;

Stir me to give myself so back to Thee,  
That Thou canst give Thyself again  
through me.”  
Yours in the Master's service,  
MRS. EDWARD F. REID.  
Lenoir, N. C.

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### GOOD-WILL CONFERENCE FOR NEGRO WOMEN.

MRS. E. M. CRAIG.

**T**HIS conference was held under the  
auspices of the Woman's Auxiliary  
of Hickory, N. C., for the benefit  
of the Negro women of the community.  
A miniature of the Tuscaloosa Confer-  
ence was at first planned, but after con-  
sultation with several leading Negro wo-  
men, it was decided to have evening meet-  
ings only. The two points which may ap-  
pear to other auxiliaries are the sim-  
plicity and the spirit of the plan. Un-  
wise agitation and statements having a  
semblance of truth, but not really true  
have produced in the minds of some an  
antagonism between the races. We should  
approach this subject in sincerity and in  
truth and with some knowledge of both  
races and their relations to each other.  
Believing that Christ in his life and  
teaching respected law and existing order  
and yet united all in love to God and  
love to each other, we exalted Bible study  
and prayer.

The program began with a talk by  
Mrs. E. M. Craig, who as president of  
our auxiliary, presided. In this talk the  
speaker tried to show them that the white  
people were their friends; that as good  
Americans we must work together; that  
the uplift of their race depended, not  
upon making unjust accusations or claims,  
but upon the improvement of their own  
characters. She also made it positive that  
upon one point alone the races must  
stand apart, that of social relations, and  
that any infringement along this line,  
however slight, would cause trouble.

A cultured lady of our church, with a  
beautiful voice, sang for them a sweet  
gospel hymn.

The Bible lessons were given by Mrs.  
W. B. Ramsay. The subject for the first  
evening was Methods of Bible Study, and  
for the second evening, A Chapter Study.  
The second evening the music was under  
the direction of one of our ladies, who ar-

ranged with a few of their singers,\* to sing some of their old-time songs. These songs were very much enjoyed and led to the suggestion that they get their children together and teach them these songs.

A lady who had taught domestic science for many years in our local college gave a bright talk on home and community sanitation.

At the close of this program an invitation was given the audience to tell if this conference had helped them and why. The responses to this invitation were very encouraging, for the points which we wished to emphasize were mentioned—encouragement for them; appre-

ciation for the friendship of the white people; desire for racial co-operation; increased desire for plain Bible teaching; practical help as to how to live.

There were several colored ministers present each night, and they expressed warm appreciation, both for our coming over and for the features of our program. They gave us a cordial invitation to come again.

Next time we shall have a program somewhat different. With their co-operation and some financial aid from the ladies of our auxiliary, we hope to send a delegate to the conference in Tuscaloosa next year.

*Hickory, N. C.*

## NEW PLANS FOR BARIUM SPRINGS ORPHANAGE.

MRS. F. P. HALL.

**A**BOUT three years ago our Synodical suggested to the Synod of North Carolina that a new and larger dining room and kitchen building was much needed for our orphanage at Barium Springs. Synod at once endorsed the suggestion, but proposed that the women themselves undertake to finance it. Nothing daunted, we took up the gauntlet thus thrown down and our Board of Secretaries immediately set about raising the necessary funds.

The estimated cost of \$75,000 was allotted proportionately among the seven Presbyterials, and then subdivided among the various auxiliaries.

The amounts thus apportioned to the auxiliaries were accepted almost without question and \$37,000 had been raised and much more subscribed at the last meeting of Synodical.

Arrangements are being made to erect this building at once and it is to be named

the Lottie Walker Building, in honor of the devoted wife of our former superintendent. It is to have a dining room with seating capacity of 400, a large kitchen with every modern equipment, also dormitories, recreation rooms and sitting rooms for the girls who work in this department.

At the last meeting of Synod the Board of Regents of the orphanage was reorganized. This board now consists of eight men and eight women. Mrs. W. B. Ramsey, the retiring president of Synodical, is secretary of the new board.

In addition to giving the women equal representation with the men on the Board of Regents, Synod manifested its interest in the orphanage by authorizing the raising of a fund of \$500,000 in the next five years for the purpose of doubling the capacity of the institution.

*Belmont, N. C.*

## YOUNG PEOPLE'S WORK IN THE SYNOD OF NORTH CAROLINA.

MRS. W. B. RAMSAY.

**T**HIS is a brave pencil that starts out to describe the Young People's work in the Synod of N. C. There are problems involved and diffi-

culties ahead, but there are some big accomplishments and some tried policies and some glorious results that must be written down.

If we began at the beginning we would go back to the flood—the flood at Montreat in 1916, when the writer and her friend, Miss Mamie McElwee, spent a sleepless night. That night of watching and talking and praying brought forth a vision of a conference of the young people of the Synod of North Carolina. By daylight plans were started to make that vision a reality. The conference idea grew, permeated, was endorsed by Synod in 1916, was considered and reconsidered by the Synodical Auxiliary, and finally fruited in the splendid eight-day conference held at Queen's College in Charlotte in 1919, under the leadership of Rev. J. G. Garth and Miss McElwee. A similar conference was held in 1920 at Flora MacDonald College, and plans for the 1921 conference are well under way. Dr. Erdman, of Princeton; Dr. Thompson, of Union Seminary, and Mrs. Askew, of Atlanta, are some of the leaders already engaged for this year's program.

Just a few facts about these conferences: Attendance each year, about 230; number of churches represented each year, about 100; forty-six expressed a desire for life investment in missionary service. The eight conference days are filled with worship, Bible study, mission study, classes in personal work, and in S. S.



methods, conferences periods, rest and recreation, all under expert and consecrated leadership.

In addition to the summer conference, the Y. P.'s League organization reaches every church in the Synod through the district rally meetings. Nearly five thousand young people assembled in seventeen groups last summer for one day conferences. Each Presbytery has an organized league. The Synod's Y. P.'s league meets one and a half hours each day during the summer conference.

An advance step in the Young People's work is the plan to co-ordinate along denominational lines the religious work in the schools and colleges. A visitation of field workers and missionaries from the four Executive Committees is planned for ten or twelve of the schools and colleges this session. In June a conference of Y. W. C. A. and Y. M. C. A. presidents with college and denominational leaders will be held. A field secretary to be the agent of the Y. P.'s League was endorsed by the Synod and it is expected that this secretary will be in the field by June.

The young people are ready to follow the Church's leadership—may God raise up those who shall lead!

*Hickory, N. C.*

### WHAT RIGHT ?

What right have we to ask missionaries to go to distant lands to serve Christ if we do not support them with a sacrificial spirit equal to theirs?

What right have we to glory in Christian conquests afar if we do not help to make these conquests possible?

What right have we to call ourselves Christians if we do not lend our prayers and gifts and lives to carry out the program of Christianity?—*Selected.*



# AMMUNITION

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Prayer Packet, 25c. A packet of leaflets on different aspects of prayer, for personal or public use.

Little Folks of the Bible (set of four books, 25c. each, or \$1.00 a set). Dorothy Donnell Calhoun.

Boys of Patriarchal Homes.

Boys in the Days of the Prophets.

Girls of the Bible.

Boys of the New Testament.

Missionary Program Material, 75c. Anita B. Ferris. Material for missionary entertainments to be given by boys and girls under twelve; may be used in Sunday school, Mission bands, or in socials gatherings. The subjects are, Home Missions, Africa, China, India, Japan, Moslem Lands, South Sea Islands, and Latin America.

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\* \* \*

*Leaflets on Tithing, for March:*

Secretaries of Literature, be sure to write to the Stewardship Committee, for these leaflets. Dr. Wm. Fred Galbraith, Times Building, Chattanooga, Tenn. Give him number that you can probably use to advantage.

Other leaflets on Tithing are:

*How Much Owest Thou?* 3c. Clara Emily Kirby. Live in examples of giving.

*The New Testament Conception of the Disciple and His Money.* E. I. Bosworth, 2c.

*A Sermon on Tithes.* Blind Johannes, 2c.

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Order everything mentioned on this page, except the Missionary Map and the Trotty Veck Leaflets, from the

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# Missionaries of the Presbyterian Church, U. S.

## AFRICA-CONGO MISSION AFRICA

[61]

**Bulape, 1915.**  
Rev. and Mrs. H. M. Washburn.  
Rev. and Mrs. C. T. Whartou.  
Miss Elda M. Fair.

**Luebo, 1891.**  
Rev. and \*Mrs. Motte Martin.  
\*Miss Maria Fearing (c).  
\*Rev. and Mrs. T. C. Vinson.  
Rev. and Mrs. S. H. Wilds.  
Dr. and Mrs. T. Th. Stixrud.  
\*Rev. and Mrs. A. C. McKinnon.  
Mr. and Mrs. T. J. Daumery.  
Mr. and Mrs. C. R. Stegall.  
\*Miss Mary E. Kirkland.  
Rev. and Mrs. R. F. Cleveland.  
\*Rev. and Mrs. A. L. Edmiston (c).  
Rev. and Mrs. J. W. Allen.  
Mr. and Mrs. Savels (Associate Workers).

Rev. and Mrs. J. K. Hobson.  
Miss Nina L. Farmer.  
Miss J. Belle Setzer.  
Mr. Frank J. Gilliam.  
Rev. and Mrs. V. A. Anderson.  
Mr. and Mrs. Wm. J. Anderson, Jr.  
Mr. A. M. Shive.

**Mutoto, 1912.**  
Rev. A. A. Rochester (c).  
Rev. and Mrs. Plumer Smith.  
Dr. and Mrs. Robt. R. King.  
\*Rev. and Mrs. C. L. Crane.  
\*Mrs. S. N. Edhegard.  
Rev. and Mrs. A. Hoyt Miller.

**Lusambo, 1913.**  
Rev. and Mrs. R. D. Bedinger.  
Mr. and Mrs. B. M. Schlotter.  
Rev. and Mrs. J. H. Longenecker.  
Miss Emma E. Larson.

**Bibangu, 1917.**  
\*Rev. and Mrs. Geo. T. McKee.  
\*Dr. and Mrs. E. R. Kellersberger.  
\*Mr. W. L. Hillhouse.  
Miss Ruby Rogers.  
Rev. and Mrs. W. F. McElroy.

**E. BRAZIL MISSION. [22]**  
**Lavras, 1893.**  
Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Mr. and Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
Miss Genevieve Marchant.  
Miss Ora M. Glenn.  
Rev. and Mrs. J. M. Sydenstricker.  
Rev. and Mrs. A. L. Davis (Lavras).  
Miss Hattie G. Tannehill.  
Miss Mabel Davis.

**Vaughna, 1920.**  
Rev. and Mrs. F. F. Baker.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.

**Plumhy, 1915.**  
\*Mrs. Kate B. Cowan.

**Campo Bello, 1912.**  
Miss Ruth See.  
Mrs. D. G. Armstrong.

**W. BRAZIL MISSION. [10]**  
**Ytu, 1909.**  
Rev. and Mrs. Gaston Boyle.  
**Braganca, 1907.**  
\*Rev. Marion S. Huske.

**Campinas, 1869.**  
Mrs. J. R. Smith.  
Rev. and Mrs. Jas. P. Smith.

**Itapetinga, 1912.**  
**Descalvado, 1900.**  
Rev. and Mrs. Alva Hardie.

**Sao Sebastiao do Paraíso, 1917.**  
Rev. and Mrs. R. D. Daffin.

**N. BRAZIL MISSION. [11]**  
**Garanhuns, 1895.**  
\*Rev. and Mrs. G. E. Henderlite.  
Rev. and Mrs. W. M. Thompson.  
Miss Eliza M. Reed.  
Rev. and Mrs. Geo. W. Taylor, Jr.

**Pernambuco, 1873.**  
Miss Margaret Douglas.  
Miss Edmonia R. Martin.

Miss Leora James (Natal).  
\*Miss R. Caroline Kilgore

**Parahyba, 1917.**  
Rev. and Mrs. W. C. Porter.  
**Canhotinho, 1895.**  
\*Mrs. W. G. Butler.

**MID-CHINA MISSION [78]**  
**Hangchow, 1867.**  
Mrs. J. L. Stuart, Sr. (Peking).  
Miss E. B. French.  
Miss Emma Boardman.  
Rev. and Mrs. Warren H. Stuart.  
Miss Anne R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain.  
Miss Nettie McMullen.  
Miss Sophie P. Graham.  
Miss Frances Stribling.  
Mr. and Mrs. Andrew Allison.  
Mr. and Mrs. Edward Evans.  
Mr. W. E. Smith (Associate Worker).

**Shanghai.**  
Rev. and Mrs. S. I. Woodbridges.  
\*Rev. and Mrs. C. N. Caldwell.  
Miss Mildred Watkins.

**Kanking, 1895.**  
Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable (Kuling).  
\*Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
\*Miss Elizabeth Corriher.  
Dr. and Mrs. F. R. Crawford.  
\*Rev. and Mrs. J. Y. McGinnis.  
Miss E. Elinore Lynch.  
Rev. and Mrs. R. Clyde Douglas.  
Miss Anna Campbell.  
Dr. E. W. Buckingham.  
Miss Ruby Satterfield.

**Kiangyin, 1895.**  
Rev. and Mrs. L. I. Moffett (Shanghai).  
Rev. and Mrs. Lacy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
\*Miss Rida Jourlman.  
Mrs. Anna McG. Sykes.  
Miss Carrie L. Moffett.  
Miss Venie J. Lee, M. D.  
Miss Sade A. Nesbit.

**Nanking, 1900.**  
Rev. and Mrs. J. L. Stuart (Peking).  
Dr. and Mrs. A. C. Hutcheson.  
Dr. and Mrs. R. T. Shields (Tsinanfu).  
Rev. and Mrs. P. F. Price.  
Rev. and Mrs. D. W. Richardson.  
Miss Florence Nickles.  
Miss Lina E. Bradley.

**Soochow, 1872.**  
Miss Addie M. Sloan.  
\*Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
\*Mrs. R. A. Haden.  
Miss Irene McCain.  
Dr. and Mrs. M. P. Young.  
Rev. and Mrs. Henry L. Reaves.  
Rev. and Mrs. H. Maxcy Smith.  
Miss Mabel C. Currie.

**N. KIANGSU MISSION. [80]**  
**Chinkiang, 1883.**  
Rev. and Mrs. A. Sydenstricker.  
\*Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. J. C. Crenshaw.  
\*Mr. and Mrs. S. C. Farrior.  
Rev. and Mrs. M. A. Hopkins.

**Taichow, 1908.**  
Rev. and Mrs. T. L. Harnsberger.  
Dr. and Mrs. Robt. B. Price.  
Rev. Chas. Ghiselin, Jr.  
Rev. and Mrs. C. F. Hancock.  
Miss Grace Farr.

**Hsuehoufu, 1896.**  
Mrs. Marks B. Grier, M. D.  
\*Dr. and Mrs. A. A. McFayden.  
Rev. Geo. P. Stevens (Tenghsien).  
Rev. and Mrs. F. A. Brown.  
\*Rev. and Mrs. O. V. Armstrong.

Rev. and Mrs. Lewis H. Lancaster.  
Miss Isabel Grier.  
Miss Lois Young.

## Hwalianfu, 1904.

Rev. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
Miss Lillian C. Wells.  
Miss Lilly Woods.  
Rev. and Mrs. Jas. N. Montgomery

## Yencheng, 1911.

Rev. and Mrs. H. W. White.  
Dr. and Mrs. J. W. Hewett.  
Rev. C. H. Smith.  
Rev. H. T. Bridgeman (Nanking)  
Miss Mina R. Anis.

## Sutsen, 1891.

Dr. and Mrs. J. W. Bradley.  
\*Rev. B. C. Patterson.  
\*Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada I. McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.

## Tsing-kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
Dr. and Mrs. L. Nelson Bell.  
Rev. and Mrs. H. Kerr Taylor.  
Rev. and Mrs. J. E. Wayland.  
Miss Mary McCown.

## Halchow, 1908.

Rev. and Mrs. J. W. Vinson.  
\*L. S. Morgan, M. D.  
\*Mrs. L. S. Morgan, M. D.  
\*Rev. and Mrs. Thos. B. Grafton  
Mrs. A. D. Rice.  
Rev. and Mrs. W. C. McLaughlin  
Miss Mary Bissett.  
Rev. and Mrs. Edw. S. Currie.  
Miss Mary Ice Sloan.

## CUBA MISSION. [11]

### Cardenas, 1899.

Miss M. E. Craig.  
Rev. and Mrs. R. L. Wharton.  
Miss Margaret M. Davis.  
Rev. S. B. M. Ghiselin (Associate Worker)

### Calbarlen, 1902.

Miss Mary I. Alexander.  
†Miss Janie Evans Patterson.  
†Rev. H. B. Somoellan.

### Piacetas, 1907.

None.

### Camajuani, 1910.

Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D. Torree

### Sagua, 1913.

## JAPAN MISSION. [50]

### Kobe, 1890.

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and \*Mrs. W. McS. Buchanan.

### D. D.

### Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.  
Miss Annie H. Dowd.  
Rev. and Mrs. W. A. McIlwaine.

### Nagoya, 1887.

Miss Leila G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.  
\*Rev. and Mrs. L. C. McC. Smythe.  
Miss Bessie M. Blakeney.  
Miss F. Eugenia McAlpine.  
Rev. and Mrs. C. A. Logan.

### Gifu, 1917.

Rev. and Mrs. W. C. Buchanaa.

### \*Miss Elizabeth O. Buchanaa.

### Susaki, 1898.

\*Rev. and Mrs. J. W. Moore.  
Rev. and Mrs. J. H. Brady.  
Takamatsu, 1896.  
\*Rev. and Mrs. S. M. Erickson.

Miss M. J. Atkinson.  
Rev. and Mrs. H. H. Munroe.  
Marugame, 1920.  
Rev. and Mrs. J. Woodrow Hassell.  
Rev. and Mrs. I. S. McElroy, Jr.  
Tokushima, 1889.

\*Miss Lillian W. Curd.  
\*Rev. and Mrs. H. C. Ostrom.  
Rev. and Mrs. A. P. Hassell.  
Miss Estelle Lumpkin.

Toyohashi, 1890.  
Rev. and Mrs. C. K. Cummings.  
Okazaki, 1890.

\*Miss Florence Patton.  
Miss Annie V. Patton.  
Rev. and Mrs. C. Darby Fulton.  
Rev. and Mrs. J. E. Cousar, Jr.

CHOSEN MISSION.

Chunju, 1896.

Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanna A. Colton.

Rev. S. D. Winn.  
Miss Emily Wian.  
Miss E. E. Kestler.  
Miss Lillian A. ...  
Rev. and Mrs. F. M. Eversole.  
Miss Sadie Buckland.  
Miss Janet Crane.

Mr. J. Bolling Reynolds.  
Dr. and Mrs. M. O. Robertson.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.

Miss Julia Dysart.  
Dr. and Mrs. J. B. Patterson.  
\*Rev. John McEachern.  
\*Mr. Wm. A. Linton.  
Miss Lavalette Dupuy.  
Rev. and Mrs. W. B. Harrison.  
Miss Lillie O. Lathrop.  
Miss Willie B. Greene.

Kwangju, 1904.

\*Rev. Eugene Bell.  
Rev. S. K. Dodson.  
Miss Mary Dodson.  
\*Mrs. C. C. Owen.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
\*Mr. and Mrs. M. L. Swinehart.  
Miss Elizabeth Walker.  
Miss Elise J. Shepping (Itinerating).  
Rev. and Mrs. L. T. Newland.  
Miss Georgia Hewson.

Mokpo, 1899.

Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
Rev. J. S. Nisbet.  
Miss Ada McMurphy.  
Dr. and Mrs. R. S. Leadingham  
(Seoul).  
Mr. and Mrs. Wm. P. Parker (Pyeng-  
Yang).  
\*Mrs. P. S. Crane.  
Rev. D. Jas. Cumming.  
Miss Esther B. Matthews.  
Rev. and Mrs. Joseph Hopper.

Soonchun, 1913.  
Rev. and Mrs. J. F. Prestoa.  
Rev. and Mrs. R. T. Coit.  
Miss Meta L. Biggar.  
Miss Anna L. Greer.  
Rev. and Mrs. J. C. Crane.  
Dr. and Mrs. J. McL. Rogers.  
Miss Louise Miller.

MEXICO MISSION. [11]

Zitacuaro, 1919.

\*Rev. and Mrs. H. L. Ross.  
Morelia, 1919.  
Rev. and Mrs. Jas. O. Shelby  
\*Dr. and Mrs. L. J. Coppedge  
Mr. and Mrs. J. H. Wray.  
Toluca, 1919.  
Rev. and Mrs. W. A. Ross.  
"Arenal" 40, San Angel, D. F.  
Mexico.

San Angel, D. F. Mexico.  
Miss Alice J. McClelland.  
Laredo, Texas.

Miss E. V. Lee.  
Austin, Texas.

Miss Anne E. Dysart.  
Coyoacan.

Prof. and Mrs. R. C. Morrow.  
Missions, 10.

Occupied Stations, 53.

Missionaries, 398.

Associate Workers, 11.

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Dates opposite names of stations in-  
dicate year stations were opened.

†Associate Workers.  
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E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Varginha, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraíso—"Sao Sebastiao de Paraíso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaiianfu—"Care S. P. M., Hwaiianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yen-cheng—"Care S. P. M., Yen-cheng, Ku., China."

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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F. Mexico."



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